

PRECEPTS

FOR

CHRISTIAN PRACTICE.

OR, THE

RULE

OF THE

NEW-CREATURE.

Containing Duties to be Daily
observed by every Believer.

With a Preface Introductory to the
Work of walking by RULE.

Hereunto is added a Direction for the Go-
vernment of the *Thoughts*, and of the *Affections*.

By *Edward Reyner*, late Minister of the Gospel
in LINCOLN.

The Thirteenth Edition, Corrected and Amended.

*As many as walk according to this Rule, peace be on
them, and mercy, and upon the Israel of God. Gal. 6. 16.*

London, Printed for *John Clark*, and are to be sold
at the Bible in *Bethlehem*, and at the White
Swan in *New-Cheapside Morefields*, 1668.

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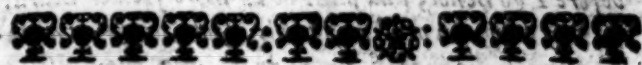
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To the
RIGHT WORSHIPFUL
THE
MAYOR and ALDERMEN,
With the rest of my Christian
Friends in the City of
LINCOLN.

Worthy Friends,

I Dedicate this small Piece to you, to present unto your Eyes, what was published lately to your Ears, that you may by reading, really reap the fruit of these useful Rules, which (as seeds of grace in the heart, and of godliness in the life) were sown among you by Preaching.

I feel my heart inclined hereunto, because I have lived and laboured long with you. Full twenty and nine years are run out, since I was called to this City by the general Vote of all the godly in it. All which time (together with my spirits and strength) I have spent among you and upon you; but for about two years, in the heat of the late unhappy broils, when the good hand of Providence removed me to a City of refuge, to wit, Norwich, where God was pleased to set me on work (I hope not without some good success) and where I found much kindness from the Lord, and from his people.

This being the age of my Ministerial labours among you; I much desire to see more fruits thereof,
A 2 before

The Epistle Dedicatory.

before I go hence, and shall be no more seen or heard.
My design in presenting this Book to you, is an endeavour (like that of Peter in writing his Epistle to 2^d Pet. I. 14, 15, the dispersed Jews) that ye may be able after my decease to have these things (which are the principal heads of a Christians practice) alwaies in remembrance (for I know not how soon I shall put off this my Tabernacle; I do not expect to live long.) That when I shall have fulfilled my Ministry, and finished my course, and you shall hear my voice no more in the Pulpit; yet you may read over and over in private an Abridgement of my Doctrine; and Work, and warm those heart-renewing, life-reforming, soul-saving truths upon your hearts again and again, which at first hearing, it may be, made in some no deep impression.

Give me leave (Beloved Friends) to leave this little Piece in your hands.

1 As a token or pledge of my true love, and cordial desires of your spiritual and eternal good.

2 As a small, yet real expression of thankfulness, for all the kindness and respects I have received from you.

3 As a light to guide you, and as a staff to stay and strengthen you in your journey to Heaven; and as a hand to make you hold fast what you have received and heard, Rev. 3. 2, 3. — as a foot to stablish you in the truth and in the practice of Piety; and to keep you from these two dangerous rocks, upon which so many split their precious immortal souls in these back-sliding times, to wit,

1 Errours in opinion.

2 Looseness in conversation.

My hearts desire and prayer is, that you may be saved, and that the Gospel of Christ, that hath been
dispens-

The Epistle Dedicatory.

dispensed to this City so long by sundry of his faithfull Ministers, may bring forth fruit among you that will remain till the coming of Christ; & that you & I who have lived so many years together on earth, may meet with comfort at the resurrection of the just (when we must give an account to the Lord our Judge; of my pains with you, and you of your profiting thereby) that both may rejoyce together, and live for ever in Heavens; yea, that you may be our glory and joy, and Crown of rejoycing in the presence of our Lord Jesus Christ at his coming; which was Paul's hope touching the Thessalonians; 1 Thes. 2. 19, 20. Not to have dominion over your faith, but for the help and encouragement of your Grace, Peace, Joy, and Glory; I commend this Book (which contains *Totum Hominis*, the whole duty of man contracted into a little Room) to your frequent and serious perusal, and you, with it, to the blessing of God.

—I am

Your Servant in the Gospel of
Christ, who hath been, and
still is, desirous to seek you,
not yours, and willing to
spend and to be spent for
you,

Edward Reyner.

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AN
EPISTLE to the READER.

Christian Reader,

IT is a great Excellency in a Writer of Books, especially in these daies (wherein there is such a glut of Books) to pick out *Choice Subjects* to write upon, and to write much in a little. This Reverend Author is excellent in both these kinds. For the *Subjects* he treats on are very *useful, seasonable and spiritual*; and his manner of handling them very *solid, substantial, accurate, and succinct*; he hath much matter in few words, with much plainness, and yet also with much *satisfaction* to the *godly learned*. I read of *Julian* that cursed Apostate, that when a Book was brought to him in defence of *Christian Religion*, he passed this censure upon it, ἀέγωω, ἔγωω, καέγωω, *I have read it, understood it, and condemned it*, but *basil* well answers him, Ἀέγωω, ἀλλ' οὐκ ἔγωω, οἱ γὰρ ἔγωω, ἐν αὐτῇ καέγωω, *You have read it, but not understood it; for if you had understood it, you would not have condemned it*. The like answer I may safely

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safely return to any man that shall dislike this Treatise. For my part I can truly say, *Legi, cognovi, approbavi*, I have read it, considered it, and approved it; and so will every judicious and pious Reader, who desires to feed his *heart* more than his *Fancy*.

This is the thirteenth Edition of this Book. And although it be now much augmented and enlarged, yet I doubt not but these enlargments will be very acceptable, and the *Author* herein will appear to be like unto *Bezaleel*, and *Aholiab*, who were Exod. 35 35 filled with wisdom of heart to work all manner of work of the cunning Work-man, and of the imbroiderer, in Blew and in Purple, in Scarlet and in fine Linnen. *Sed vinum vendibile non eget suspensâ hederâ*. Let the work commend it self. Read it, and live according to it, and it will make thee very holy here, and perfectly happy hereafter.

Your servant in the work of the Ministry.

EDMUND CALAMY.

The Epistle to the Reader
The Preface of the Author to the
Reader, introductory to the Work
of walking by Rule.

Christian Reader,

LET me give thee a short account of this my
undertaking. About nineteen years ago, I handling
that text, Gal. 6. 26. As many as walk according
to this Rule, &c. delivered ten Rules for Christians
to walk by every day, which through Gods mercy and
blessing then found acceptance with many. This occa-
sioned my giving the heads thereof, in writing to many.
Divers years after, I turning over a Sermon newly
come forth under the name of that famous man of God
Mr. Hooker (then in New-England, now in Hea-
ven) I found in the end thereof these my Rules affix-
ed. Some years after that, I heard they were printed
alone; & that several times before I saw one of them.
All this was done unknown to me. But this I know;
whosoever printed them, I preached them; as the
Notes of my Sermon on that Text (which I have
kept ever since) can give account.

The Stationer, who had the Copy of these Rules,
intending to reprint them now the twelfth time, moved
me to prefix my Name; and (if I pleased) to add
something to them. After serious consideration thereof,
and consultation with my friends, I found my heart
inclined (though formerly averse to such motions;) I
hope, by the good hand of God, to take those ten Rules
into second thoughts, upon two grounds especially.

1 That in the review of them, they appeared to be
too short and defective.

2 That notwithstanding the tenuity and imperfec-
tion of them, God had (as I was informed) blessed
them,

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them, and made them instrumental for the good of others.

Being thus moved, I see upon the work in the Name and strength of God, whose gracious assistance I experienced therein; to whose service and glory I devote these my poor labours; and I commend them and thee, Candid Reader, in the perusal of them, to his grace and blessing.

I cannot conceive in my self, nor commend to thee, from Reason, Reading, or Experience, a better soul-bruizing course, than

1. To gather a few short Rules out of Gods Word, for a daily direction; to order thy thoughts, words, deeds, and whole man by, every day.

2. To resolve these Rules in thy serious thoughts every morning (yea begin the day with the thoughts of them) to mould thy spirit, and steer thy course by them, all the day.

3. To examine thy self by them, and take account of thy maies every night; how close thou hast kept to the Rules; or wherein thou hast swerved or failed; to bewail before the Lord, what was amiss the day past; and endeavour to amend the same the day following.

For thy help herein, I have taken double pains; or

First, To reduce the most important duties of a Christian (which are of daily use) to ten distinct, comprehensive but short heads, that they may not burden thy memory to receive and retain them; nor thy mind recognise them.

I beseech thee for the glory of God, and the good of thy own soul; thou wouldest take these ten Rules out of this Book into thy bosom; hide them in thy heart, ponder them in thy mind every morning, and examine thy self by them every night.

Secondly, To comment somewhat largely upon them;

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them, that thou mayest be more fully instructed in the waies of the Lord. These read at thy leasure, and improve as thou findest need; and as God shall direct thee; especially to promote thy practice of the following Rules. I might produce many arguments to persuade and press all (whose hearts God shall move to take this Book into their hands) to walk strictly and exactly by Rule every day, from a principle of conscience, resolution, and diligence: consider in your hearts the benefits of this course, these six especially.

1 This will direct you how to order your conversation aright, to carry (as you ought) in all conditions, companies, and upon all occasions. The Rule will set you in the right way, and (if observed) make you go right, and keep you from wandering, stumbling, falling, and halting.

Walking by Rule is the way to do well, which is difficult, but it is easie to do evil. Learn to do well, saith the Prophet; ye cannot do well without learning, no man needs to be taught to do evil; for that is natural to all men. Besides, to fail in one circumstance makes an action evil, but there must be a concurrence of all circumstances to make it good. Walk therefore according to Rule in every thing, if you would do well, and be saved, else ye cannot keep out of the way to Hell, it is salvation; nor get into the way to Heaven, it is so narrow.

2 This will over-awe you, to keep your hearts close to God, strongly biassed to, and intently fixed on your duty, and work, God hath given you to do; and make you very vigilant and diligent, to take heed to your spirits, and tongues, and waies, as David did, and fearful to offend; careful to walk circumspectly; and shun all occasions and appearances of sin. This will prevent all extravagancy, vanity, levity, and licentiousness both

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both of spirit and course, in heart and life, which they apparently run into, who live at large, and walk not under the direction and obligation of a holy Rule.

3 This will send you to Jesus Christ daily, to fetch provision of spiritual Necessaries from him, as grace, and strength, and what ever ye want; and make you live upon Christ, and not spend upon the stock, and turn bankrupts like those that usually doe and suffer in their own strength.

4 This will make you grow in grace, and strength, go forward in obedience, and amendment; to be fruitful in well doing, be fat and green in old age; be faithful to death, and so prepare you for your solemn change and heavenly inheritance. Walking by a right Rule will lead you straight to Heaven. Psal. 92. 14

5 This walking by Rule is the way to keep a conscience void of offence towards God, and towards men, as Paul did; to keep your selves pure, unspotted of the world; and safe, that the evil one Satan & none of the worst of all wicked ones, touch you not, get no advantage against you; to keep your selves in the love of God; to corroborate and fortifie you against your daily infirmities and tentations. They that keep Gods Statutes, and walk in his precepts, they do no iniquity. Acts 24.
Jam. 1.
1 John 5. 18
Jude 21.
Psal. 119.

6 Lastly, This walking by Rule will subdue, and sate you to Gods Government of you, and procure and pull down his blessings upon you, and prepare you for his judgement of you.

I It will subdue and sate you to his Government; because God guides and governs you by Rule, to wit, his word. And he hath delivered to you this Rule of the New Creature (in all the several parts of it) by way of Precept, with a charge of observance.

— Thou hast commanded us to keep thy Precepts. Psal. 119. 5.

For you to walk by the same Rule that God doth guide and govern you, is the way for God and you to walk together, as two that are agreed.

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2 It will procure and pull down Gods blessings upon you, and prevent judgements. For God deals with his people according to his Word. He hath annexed gracious promises to his peoples walking by the Rule of his Word. As many as walk according to this Rule, (saith Paul) peace be upon them, and mercy. Blessed are the undefiled in the way (saith David) that walk in the Law of the Lord, — that keep his testimonies, — that walk in his waies; that is, by the Rule of his Word. In this way God manifests his face and favour; dispenseth his blessings to his people; his will is, they should seek and expect all good things from him herein. What honour, comfort, and happiness it is for Christians to walk towards God in obedience by the same Rule (to wit, of the Word) that God walks towards them in his providence. The concurrence of these can produce no less than an effluence, and exuberance of all good to them, from God the Fountain of all goodness: And those shall know one day in all their hearts, and in all their souls (as Israel did of old) that nothing hath failed of all the good things God promised them, but are all come to pass.

3 To walk according to the Rule of Gods word while ye live, will prepare you, with confidence, comfort, & boldness, to be judged by it when ye dye.

Reader, Consider what I have said, & the Lord give thee understanding in all things, & experience of these things. Having thus perswaded thee to walk by Rule, I will no longer detain thee from the Rules I have set before thee, to walk by. The Lord print them in thy heart, & accompany them with his blessing, that this way of the Lord may be joy and strength to thy soul.

So prayeth

A Servant of Jesus Christ,
and a friend to thy Soul,
EDWARD RETNER.

To the Reader.

Good Reader :

T Here are frequent intimations in Scripture of a *Libertine spirit*, that shall prevail in the latter days, and how far this is accomplished, our eyes see, and our hearts have cause to bewail ; there was a note found in *Luther's* study after his Death, wherein was written, that within a small space of time, the temper of the World should be altogether for *breaking Yokes*, insomuch that they should not only cast off the *Canons and Traditions of men*, but the very *Laws and Ordinances* of God ; and that a sort of men should arise that would be under no other *Law and Rule*, but their own *lusts and interests*: that much of this spirit is now a working, none can be such a stranger in *Israel*, as not to know.

There are two sorts of *Libertines* amongst us, some in opinion, and some in practice ; some that cry down the use & obligation of the *Law*, as a *Rule of Life* to believers, a conceit *sottish & monstrous*, for *where there is no Law, there can be no transgression*; and ask the most feared Conscience, if *Murder, Adultery, &c.* be not transgressions ; there is no creature, whether it belongs to the *New Creation*, or the *Old*, but is under a *Law & Rule*, the *Angels* are not *sui juris*, at their own dispose, but obey the Lord, hearkning to the voice of his Word ; the inanimate creatures have a *Decree and Ordinance of Nature* set to them, beyond which they do not pass ; the very *Humanity of Christ*, as a creature, was to be in subjection ; when he was made of a *Woman*, he was also made under the *Law* ; it were strange that the *New Creature* alone should be left at large, and without a *Rule* : The other sort of *Libertines* are those in

practice,

To the Reader.

practice, who live as if there were no *Law*, and harden Conscience with *loose strains of grace*, as if Christ came rather to *countenance* sins, than to *abolish* them; who seeeth not how much the *vigour* and *power* of *practical godliness* is decayed and lost? We look upon the *purity*, and *strictness* of former times, as a *fond scrupulosity* and *vigorous niceness*, taken up without *ground* and *warrant*; now then, if ever, it is necessary to receive the *Rule of the New Creature*, and lay it forth to view and consideration, which how happily it hath been performed by this *Reverend* and *godly Author*, will appear upon the reading of the *ensuing Treatise*; the *shorter draught* of it heretofore published, hath given much *profit* and *contentment* to the *godly* wise, and I cannot but expect that this *larger explication* will much more: When I first saw the *ground-work* of it annexed to a Sermon of Mr. *Hookers*, I was much taken with it, it is good for a Christian, as much as may be, to have the several Precepts that belong to his Rule set together, that he may the better keep it in the view of conscience; I did wish then that some able and skilful hand would undertake the task of publishing, what was so happily begun, which now is done by the *true Author* of those *short Rules*, this present Treatise: Having thus signified (and that upon request) the pleasure I took in this undertaking, I take my leave, desiring the Lord to inable us to *walk more according to Rule*, that *peace may be on us, and on the whole Israel of God*.

*I am,
Thine in the Lord Jesus,*

THOMAS MANTON.

Ten Rules to walk by, or Duties to
be performed every day.

By them who would approve themselves to be *Acts 23. 29*
not almost, but altogether Christians.

The first Duty respects Sin.

BE sensible of original corruption; take notice of
your actual sins, and labour to have them pardoned
to you, mortified in you, and purged from you. Page 1.

The second Duty respects Christ.

Labour after union with Christ; to be a branch in
his vine, and member of his body; and to this end, to
receive him in a right manner upon sure and clear
grounds, P. 35

The third Duty respects Grace,

Labour to draw and derive from Christ every day
grace, strength, and spirit sufficient for you, P. 65

The fourth Duty respects Doing:

Perform your duties to God and man every day with
conscience, affections, diligence, vigilancy, and sincer-
ity. P. 86

The fifth Duty respects Suffering.

Look for evils every day, prepare for them, and bear
them aright. P. 140

The sixth Duty respects Priviledges.

Get, and keep a savoury relish of your Christian
priviledges, wherewith you are invested, as you are
new Creatures in Christ. P. 150

The

The Ten Rules.

The seventh Duty
respects the

World, and
Heaven.

Get your hearts weaned from the World, and from all creature-comforts in it; and get heaven endeared to you daily, and be content with such things as ye have,

p. 169

The eighth Duty respects Assurance.

Make your calling and election sure by Scripture-evidences,

p. 203

The ninth Duty respects the Publick.

Get a publick spirit, to minde the things of Jesus Christ; to prefer Jerusalem before your chief joy, and the publick good, before your private; to promote all these, by praying and mourning, by doing and suffering,

p. 224

The tenth Duty respect Experiences.

Observe Gods dealings with you in your inner and outer man, as also his dealings with others; and treasure up the experiences thereof in your hearts, to strengthen your confidence in God, to comfort you for future, and to improve the same for the benefit of others,

p. 250

The Additional Direction respects the
Thoughts and the Affections.

Keep thy heart diligently, with, or above all keeping, Prov. 4: 23. by governing the Thoughts and Affections well,

p. 296

Which may be accounted in the eleventh Duty.

An



PRECEPTS

FOR

Christian Practice

OR, THE

RULE

Of the

NEW CREATURE,

New model'd.

*Be sensible of Original Corruption; take notice First duty:
of your actual sins, and labour to have them
pardoned to you; mortified in you, and
purged from you.*



BE sensible of your Original corrup- Original
tion, whereby you are deprived corruption
of the Image of God, and of
communion with him, and whol-
ly defiled and depraved, in all the
powers and parts of soul and body; with a prone-
ness

ness to all evil, and averfness to all good; continually; and made fubject to the wrath of God, to bondage unto fin and Satan, and to all Gods judgements, both here, and hereafter. Whereby you were afar off from God, grace, and glory, yea, without God, Chrift, and hope in the world.

Eph. 2. 13.
verf. 12.

Rom. 6. 6.
cap. 7. 24.
verf. 23.
Heb. 12. 1.

This corruption of nature Paul calls the old-man, and body of fin, — and of death, — and a law in the members; and the fin that doth fo eafily befet us, or inwrap and intangle us.

Joh. 3. 3.
Pfal. 51. 5.

Of this, not only the natural man ought to be fenfible, to fee his need of the New-birth; but even thofe that are regenerate, as David was, Behold (faith he) *I was fhapen in iniquity, and in fin did my Mother conceive me.* And

Rom. 7. 14,
17, 18, 23,
24.

Paul when he complained that he was carnal, *fold under fin — that fin dwelled in him,* and that *in his flefh dwelled no good thing*; that he faw a law in his members, rebelling againft the law of his mind, — and cried out, *O wretched man that I am, who fhall deliver me from this body of death?* Paul exhorts the Saints at Ephesus hereto, Remember, faith he, *that ye being in time paff Gentiles in the flefh, were without Chrift, ftrangers to the Common wealth of Ifrael, &c.* and Paul reminds them thereof, who were fanctified in Chrift Jesus at Corinth, — *Such were fome of you; but ye are wafhed, fanctified, &c.*

Ephes. 2.
9, 10, 11.

1 Cor. 6. 9,
11.

Frequent renewing of the thoughts & fenfe of your original corruption may be of double ufe.

1 To keep your hearts humble all your dayes, becaufe you were by nature wholly in the fame condition with others, all alike finful and miferable; and you are ftill in part the fame, becaufe
of

of the remains of corruption of nature in you ; ye being sanctified but in part, you have sin dwelling in you, as *Paul* had, so long as you continue in the body.

2. To make you magnifie the riches of Gods mercy, that he hath translated you from nature to grace, and made you to differ, and given you those discriminating properties and privileges, which he hath denied to others. 1 Cor. 4. 7.

Take notice of your actual sins, in thought, Actual Sins. word, deed ; of your omissions, passions, commissions, failings every day, that you may make your peace with God every night : for how can your sleep be sweet to you, if you go to bed with so bitter a thing as sin in your bosome, unrepented ? Who could sleep in the night, that carrieth a Toad in his breast to bed with him ? Sin is as full of poison, as a Toad. As you should walk with God in the day as two that are agreed : so you should lie down as friends with God at night ; if you desire God would give Amos 3. 3. you that sleep he bestows on his beloved ones. Psalm 127. 2. You know not what a night may bring forth. It is good for you to take account of your ways, Mat. 20. 8. as the Master doth of his servants at even ; and to observe your sins every day, to the end you may not commit the same sins again to morrow you did to day, but get power over them from day to day.

Especially observe your beloved sins ; or, Beloved sins. which you are most prone and subject ; by which you are ofteneft and easiliest overcome ; or which are most suitable and pleasing to your nature, the thoughts whereof tickle you with delight. If thoughts of praise, applause and preferment

do so ; then pride is your beloved sin. It thoughts of fleshly pleasure tickle you, then uncleanness and voluptuousness are your darling sins. If thoughts of silver and gold, or great estates, then covetousness is your *Dalilah*. If thoughts of others shame, ruine, misery, delight you, then malice, envy, and revenge, are your iniquities.

A beloved sin or Master-lust, is a Beelzebub, or Prince of Devils in you ; the Captain General of all the forces of sin and Satan in your souls.

1 King. 8.
38, 39.

This is the plague of a mans own heart, which every one ought to know, who desires God should hear his Prayers.

Exercise your selves every day, in these two ;

To get sin } 1 Pardoned to you.
 } 2 Mortified in you, and purged from you.

Pardon of
sin.

Eph. 1. 7.
Col. 1. 20.

Jus in re.

Jus ad rem.

1 To get sin pardoned to you. Though Christ alone hath purchased pardon for you by his death, and reconciled you to God by the blood of his Cross ; yet God prescribes and requires several things, as wayes, in which he will dispense remission of sins to you, or as means ye should use to apply pardon to your selves, whereby ye come to have right in it, or possession of it, as by the blood of Christ ye have right to it, or purchase of it.

These are five: 1 Repentance, 2 Faith, 3 Prayer, 4 Forgiveness of others, 5 Forsaking of sin.

Repentance
for sin re-
quired to
pardon.

The first means of obtaining pardon of sin is repentance. If you would have your sins pardoned you, you must repent of them, that is,

Ps. 51. 4.

Be grieved at your hearts for them, chiefly because you have displeased and dishonored God by them, as *David* did.

2 Confess them one by one before God, with all the aggravating circumstances and arguments to make your sins more odious, and your selves more vile; judging, and abhorring your selves, and taking shame to your selves for them, giving glory to God as *Ezra* and *Daniel* did. Ezra 9.6. Dan. 9.8.

This is to repent of your sins; and thus ye should do to obtain pardon of them, because God hath joined repentance and remission together (let none put them asunder) four ways. Repentance and remission are conjoined.

1 In Precept. God commands all men every where to repent, who desire remission of sin, *Repent and be baptized* (saith *Peter* to the converted Jews) *for the remission of sins.* — And repent and be converted, that your sins may be blotted out, &c. Act. 17.30. Act. 2.38. cap. 3.19.

2 In Promise. For Promises of pardon are made only to the penitent. — *Wash ye, make ye clean* (saith the Prophet) that is, repent of your sins; — then, *though your sins be as scarlet, they shall be as white as snow*; that is, God will forgive them; even sins in grains. *If we confess our sins* (saith *John*) *God is faithful and just to forgive us our sins.* In the Covenant of Grace, God promiseth, not only remission, *Heb. 8. 12.* but an heart of flesh also, that is, repentance; a new heart, and a new spirit, that is, a broken heart, and a contrite spirit: And to take away the heart of stone, that is, the hard and impenitent heart from us. Isa. 1.16, 17, 18. 1 Joh. 1.9. Ezek. 36.25, 26.

3 In Practice. For, God pardoneth none but penitent persons, such as *David*, who acknowledged his sin to God; and the woman who washed *Christ's* feet with her tears, and wiped them with her hair. Psal. 32.5. 2 Sam. 12. 13. Luk. 7.38. 48.

Christ gives remission of sin to none, to whom he gives not repentance also; and first repentance before remission. Act. 5.31.

4. Christ first hath joyned repentance and remission together in preaching, both his own, and his Apostles. For Christ himself preached repentance as well as remission, — Repent faith he, for the Kingdom of Heaven is at hand. And after his resurrection, he commissioned his Apostles and successors in the Ministry, to preach repentance and remission of sins in his Name.

On the contrary, God hath joyned impenitency and perdition together; *Except ye repent, saith Christ, ye shall all likewise perish.*

Object. Cannot God pardon sin to us, without requiring sorrow of us for it?

Ans. What he can do out of his absolute power, we are not to question; but to look to what he will do, for his will is law. And this is the will and command of God, that every one should repent of their sins, who would have their sins forgiven.

Quest. Why doth God require repentance in the case of remission of sin?

Why repentance is required to remission?

Ans. 1 Not to make God amends; or satisfaction to his law and justice by your sorrow, for the wrong done him by your sins; for Christ hath done (or rather suffered) that for you to the full. All your grief, though ye should weep out all your moisture in penitential tears, could not make the least satisfaction to God for the least sin.

2 But repentance is required upon another account, to prepare and fit you to receive a pardon, or to dispose you into such a frame as is suitable for such a mercy. For to be truly sensible of, and deeply humbled for your sins,

3 Will discover to you your need of pardon of

of sin, without which she shall perish for ever.

2 Will make you seek to God earnestly for it; as the sick seek to the Physician: and humbly to lie low at Gods feet, as the woman in *Luke 7.*
38. a fit posture to take a pardon in.

3 Will make you prize it highly (repentance endears remission to you) make it to taste very sweet, and you to relish Gods goodness in it: and to thank God heartily for it. As *David* did, *Bless the Lord, O my soul, and all that is within me bless his holy Name. — Who forgiveth all thine iniquities.* *Psal. 103. 1, 2, 3.*

4 Will make you keep it carefully, as condemned persons do their pardon, because it is their life.

Impenitent persons want all these. They see not the need, feel not the want of pardon; they do not prize it nor desire it.

The second means to get pardon of sin, is faith in Christ: To believe Christ died for your sins, and rose again for your justification; to procure remission of sins and reconciliation with God for you: At least, to rely on Christ for the same. Because,

1 God hath intail'd promises of pardon upon faith in Christ: *To him give all the Prophets witness, that through his Name, whosoever believeth in him, shall receive remission of sin.* *God hath set forth Christ (saith Paul) to be a propitiation through faith in his blood, to declare his righteousness for the forgiveness of sins. — And, we are justified by faith.* *Act. 10. 43. Rom. 3. 25. Rom. 5. 1.*

2 Where ever Christ saw faith, he forgave sin. As to the woman that had been a sinner, her faith *Luk. 7. 48.* obtained her pardon, — and to the Palsie man; *Mat. 9. 2.* When Christ saw their faith, that is, his faith as

well as his friends faith, *hee said to him, Son, be of good cheer, thy sins be forgiven thee.* They had faith for his healing, and he for the pardon of his sins.

Why faith
is required.

Quest. Upon what account is faith required to remission of sins?

Mar. 9. 24.

Ans. 1 Not to justify you by the dignity of its act (or *ad credere*;) For your faith is imperfect as well as your works: (for yee know and beleve but in part) and imperfect faith cannot justify you, no more than imperfect works, The sins of your faith (as doubtings, staggerings, &c.) or the remains of unbelief in you, are sufficient to condemn you; or such, from which nothing can save you, but the blood of Christ, apprehended by faith. That which deserves condemnation cannot merit remission, or justify of it self. Faith justifies meerly by the merit and worth of the object which it laies hold on, which is the righteousness of Christ.

Phil. 3. 9.

2 But faith is required as a hand which yee should put forth; 1 To receive pardon of your sins:

Isai. 43. 25.

1 At Gods hand, as a free gift; for hee blotteth out your Transgressions for his own sake.

Eph. 1. 7.

Act. 5. 31.

2 At Christs hand, as a purchased commodity bought for you with his precious blood, and given to you.

2 As a hand to lay hold,

Exod. 34.

6. 7.

1 On the name of God (that is, his mercy) as the main moving cause of your remission by Christ, which God hath proclaimed for that purpose, *The Lord, merciful and gracious, keeping mercy for thousands, forgiving iniquity, transgression*

gression and sin, that is, all sorts, and all acts of sin, — *Because he delighteth in mercy.*

2 On the Name of Christ (that is, his merits and mediation) as the sole procuring and pro-
meriting cause of pardon of sin, and peace with God. Therefore repentance and remission of sins must be preached in his Name, and *through his Name, whosoever believeth in him, shall receive remission of sins. I write unto you, little children (saith John) because your sins be forgiven you for his Names sake.* — Faith is required as a hand to put on the righteousness of Christ, and to clothe your souls therewith.

3 Faith is required as a hand to lay hold on the promises of pardon, as security for the same.

Unbelievers are unpardoned, because they have not a hand (of faith) to take hold on Christ as a surety, or to receive a pardon from him.

The third means is Prayer. Christ hath taught us to pray as oft and as earnestly for pardon of our sins; as for daily bread, or as we do sin, that is, every day. When God hath promised remission to Israel in the Covenant of Grace, he adds this as a means we should use to obtain it. *I will yet for this be enquired of by the House of Israel to do it for them,* that is, they shall pray for it. A pardon is not worth having, if not worth asking. The Publican that prayed for pardoning mercy, *Lord be merciful to me a sinner,* went to his house justified rather than the other, to wit, the Pharisee, that is, he and not the other. The Pharisee justified himself, therefore God would not acquit him: the Publican condemned himself, and God gave him a pardon, God

Prayer -
means of
pardon.

Mat. 6. 11,
12.

Ezek. 36. 37.
cum 25.

Luk. 18. 13,
14.

Zech. 12. 10. God promiseth to pour upon the house of David,
 Zech. 13. 1. and inhabitants of Jerusalem, the spirit of grace and
 supplications, before he set open to them a fountain for remission of sin: — they shall pray for it,
 Mat. 18. 32. before they have it. — The Lord forgave his servant all his debt, ten thousand talents, because he desired him.

Why Prayer is required.

Quest. Upon what account is Prayer required to obtain pardon of sin?

Ans. To give glory to God, two wayes.

Neh. 9. 17.
 Mic. 7. 18.
 Dan. 9. 9.

1 By acknowledging him the sole Author of forgiveness, or his Deity herein, for he only is a God of pardons; None can forgive sins but God. To thee, O Lord our God, belong mercies and forgiveness, saith Daniel.

2 By the exercise of Faith and Repentance, which may be done conveniently and commodiously in Prayer. As,

Psal. 51. 4.
 Josh. 7. 19.

1 By confession of sin, for that is one part of Prayer, and hereby a sinner gives glory to God, as David did. My son (saith Joshua to Achan) give glory to the Lord God of Israel, and make confession unto him.

Rom. 4. 20.
 Mat. 21. 22.

2 By fiducial petition for pardon, for that is another part of Prayer. Abraham by believing gave glory to God. Whatever ye ask (saith Christ) believing, (be it pardon of sin) ye shall receive.

The heart of God is so set upon mercy and pardon, as your request for it does both gratifie and glorifie him.

Forgiveness of others.

Mat. 6. 12.
 vers. 14, 15.

The fourth means, is forgiveness of others their injuries done you. Observe how earnestly Christ presseth this upon all that pray to God for pardon of their sins, not only in the fifth petition but

but after the end of the whole Prayer, to wit,

1 As a means by which ye may, and without which ye cannot, obtain pardon of the Lord.

2 As a mark or evidence, to give you assurance, that if ye do cordially forgive others, God will graciously forgive you. *Forgive and ye shall be forgiven.* This was a seal of the *Colossians* election, to forbear and forgive one another, even as Christ forgave them. *How oft shall my brother sin against me, and I forgive him* (saith Peter to Christ) till seven times? Peter thought that sufficient. But Christ said unto him *until seventy times seven*; that is, *toties quoties*, as oft as he offends, without stint or bounds. Then God will multiply pardons to you.

Object. Christ requires I should forgive my brother seven times in a day, yet it is but if he return to me so often, saying, I repent, no otherwise.

Answer. If your trespassing brother do come and acknowledge his offence to you, then you must forgive him, and receive him actually into reconciliation and amity with you. If he do not repent, yet your hearts should be ever ready to forgive and receive him, when he doth repent; however keep your hearts free continually from all malice, and bitterness against him; and desire of revenge.

Quest. Upon what account is our forgiving of others required to our obtaining of Gods forgiving of us?

Why forgiveness of others is required.

Answer. Upon a fourfold account.

1 For conformity, that there may be a suitableness in you to God in shewing mercy; you must be like your heavenly Father in forgiving, as well as in giving.

2 As

2 As a fruit of justifying faith. Therefore when Christ had taught his Disciples to forgive
 Luk. 17. 5, 6. their trespassing Brethren, they said, *Lord increase our faith*; that is, that we may be able to do it.

3 To strengthen your Faith in God, that if ye do through Gods grace forgive others, how much more will your heavenly Father forgive you? he being God, and not man; all your goodness being but a beam of his Sun, a drop of his Ocean. Mercy in you is a token and pledge of your interest in Gods mercy. Blessed are the merciful; saith Christ, for they shall obtain mercy.
 Mat. 5. 7.

4 As an necessary concomitant, some say, Antecedent, of Gods forgiving you your trespasses. Christs often and earnest inculcating it, hints to you a necessity of it; which he presseth in his reddition or application of the Parable of the
 Mat. 18. 23. King, who took account of his servants, and for-
 to the end. gave one ten thousand talents; *vers. 24.* and was
 Vers. 28. wroth with another servant, who took his fellow-servant by the throat which owed him but
 Vers. 34. a hundred pence. His Lord delivered him to the tormentor, till he should pay all that was due to him. How doth our Saviour apply it? *So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.* He shall have judgement without mercy, saith James, that hath shewed no mercy, and mercy rejoiceth against judgement. — He that doth not pardon others, God will not pardon him.
 Jam. 2. 13.

These two, your forgiving of others, and your receiving of forgiveness from God, are inseparable conjoynd by God. So long as you harbour malice in your hearts, and will not forgive men
 their

their trespasses, you cannot be assured that God hath forgiven you your trespasses.

The fifth and last means required to obtain pardon of sin, is forsaking of sin. When you come to God to beg pardon of sins past, bring in your hearts a fixed purpose against those sins (and all the rest) for time to come. This God requires of all that seek, and sue to him for forgiveness. God hath intailed the promise of pardon of sin, to forsaking of sin, *Who so confesseth and forsaketh his sin, shall have mercy.* Prov. 28.13 *Let the wicked forsake his way, and the unrighteous man his thoughts, and return to the Lord, and he will abundantly pardon.* Isa. 55.7. 1

Forsaking
of sin.

Quest. Upon what account is forsaking of sin required to the obtaining of pardon of sin?

Ans. 1 Because God hath joined pardon of sin, and power over sin, together, and presseth the one upon you in way of duty, as well as promiseth the other to you in way of mercy, to prevent the great abuse of his mercy.—*Put away the evil of your doings, saith God, Cease to do evil, learn to do well, then come and I will give you a pardon.* Isa. I. 16, 17, 18. God joins pardon of sin, and power over sin, together, in his promise. *He will subdue our iniquities, and cast them into the depth of the sea.* Mic. 7. 18, 19.

1 What King will pardon a Traitor in whom he can discover a purpose to practise Treason again?

2 Because Christ joins the merit and efficacy of his death together, the death of Christ is not meritorious for any, to obtain Remission, in whom it is not also efficacious to subdue sin.

Christ hath obtained pardon of Sin for them only, to whom he gives power over Sin, whose hearts

Acts 3.26.

hearts he turns from all sin. — *God hath sent his Son Jesus (saith Peter) to bless you, in turning every one of you away from his iniquities.*

How to
know sin is
pardoned.

Quest. How may we know that our sins are pardoned to us?

Mat. 9.2.

Ans. 1. Seek and wait on God to give you a pardon, and light to read it; by his Spirit to witness to your spirits, that your sins are forgiven; and to speak peace to you, and say to your souls, as Christ to the Palsie-man, *Son, be of good cheer, thy sins are forgiven thee.*

2. Make use of the means (you have heard) to get pardon, as marks or signs of assurance thereof, to know your sins are pardoned, *Ex. gr.* If you know, that you have repented of your Sins, heartily; that yee do beleieve or rely on Christ for forgiveness stedfastly; that you have prayed for it earnestly.

That your hearts are ready freely to forgive others the wrong they have done you; — that you hate and strive against your Sins sincerely; and do as unfeignedly desire you may sin no more, as that God would pardon your sins past.

Then you may know assuredly your sins are forgiven you: because this is (as you have heard) the way of God to obtain pardon, and God hath intailed the promise of pardon upon all and every one of these.

Luk. 7.47.

To which let me add, If ye love God for his pardoning goodness made out to you, as the woman did, *Her sins which are many are forgiven her saith Christ for she loved much;* — and fear him

Psalm 130.4.

for it, — *There is forgiveness with thee, saith the Psalmist, that thou mayst be feared.*

Secondly, Exercise your selves daily to get sin purged

purged from you, and mortified in you by these eight means.

Means of
Mortifica-
tion of sin.

The first is consideration of the great evil that is in sin, even in your sins; as hainousness, filthiness, bondage, deceitfulness, misery.

1 Consideration of the evil that is in sin.

There is

1 Hainousness in sin, that appears two ways.

1 By the person against whom it is committed, that is God, a holy, righteous, glorious, dreadful, infinite, incomprehensible Majesty, who is able to save, and to destroy, and what a dishonor and provocation Sin is to God.

Psal. 51. 4.

Jam. 4. 12.

2 By the passion of Christ, who suffered to put away Sin by the sacrifice of himself.

Heb. 9. 26.

Sin is so grievous a crime, as no less then a God could satisfie for it, and save you from it; and that no easier way than by suffering, and that of no less evil than death, and of no other kind of death, than the cursed, painful, shameful death of the Cross, — O hainous Sin, that caused the dear Son, and immaculate Lamb of God to be slain for the expiation of it!

2 Filthiness in sin; it brings pollutions on flesh and spirit; it makes you all as an unclean thing, and all your righteousness to be as filthy rags: Sin makes you ugly in Gods sight, for his eyes are purer than to behold iniquity; and loathsome to his stomach, as it did *Laodicea*, for which he will spue you out of his mouth; and to stink in his nostrils, so as nothing can perfume you but the sweet-smelling savour of the sacrifice of his death.

2 Cor. 7. 1.

Isai. 64. 6.

Heb. 1. 13.

Rev. 3. 16.

Eph. 5. 1.

Yea, Sin is so filthy, and black a spot, and deep stain, as nothing but the blood of Christ can take

it

it out, or wash you white. Yea, Sin is a systeme, or compound of filthiness, real or imaginary.

3 There is bondage and tyranny in Sin; your Lusts are Lords, they exercise dominion over you, and captivate you, or bring you under, as slaves to serve Sin, and obey it in the lusts thereof; which is the basest bondage and drudgery in the world, far worse than that of Egypt.

Heb. 3. 13.

Eph. 4. 23.

4 There is deceitfulness in Sin: Sin seems a friend, but is your greatest enemy; it promiseth good, but performs all evil. Sin kisseth you, and stabs you; pleaseth you, and poysons you; gives you a little honey of delight, and stings you to death; it makes you sport, but it puts out your eyes, and sets you to grind, as the *Philistims* did *Sampson*. It promiseth you liberty, and then brings you into snares. Lusts lie in your bosome, and cut your throats. They draw you backward, and hale you to Hell, while you think you are going to Heaven.

Sin is a mass of all the cheats, cozenage, fraud, and falshood, which the Devil that old Serpent can devise.

5 Lastly, There is misery, and mischief in Sin, which it brings upon you through the righteous judgement of God; as loss of God, Christ, Grace, and Glory, Heaven, and Happiness; yea of your precious immortal souls; and gain of Gods wrath, and judgements, temporal, spiritual and eternal; *Weeping, wailing, and gnashing of teeth, with the Devil and his Angels, in the lake that burns with fire and brimstone for ever.*

These are the natural fruits, or proper effects of Sin.

When the mind is possessed with a serious
con-

consolation; or deep apprehension of the manifold evils that are in sin; it sets the heart against it; and resolves to banish sin out of heart and life.

Consideration is a means of Mortification of sin; or makes way for it, as the arraignment of a malefactor, doth for his execution.

The second means of Mortification, is detestation or utter hatred of sin as it is sin, or upon the fore-named grounds. *Ye that love the Lord hate* Psal. 97. 10. *evil*; saith the Psalmist; for hatred is a stabbing, murdering affection, it pursues sin with a hot heart to death, as an avenger of blood; *sell* of the blood of the soul which sin would spill, and of the blood of Christ which sin hath shed. Hate sin perfectly and perpetually, then you will not spare it, but kill it presently. Till sin be hated, it cannot be mortified; you will not cry against it, as the Jews did against Christ, *Crucify it, Crucify it*; but shew Indulgence to it, as David did to *Ab-salom*, and say, *Deal gently with the young man*; with a Sam. 5. 5. this or that lust, *for my sake*. Mercy to sin is cruelty to the soul.

The third means is faith in Christ, and in the Promises.

1. In Christ, to draw vertue from his death, to kill corruption in you; and to sprinkle his blood upon your souls, to wash away the filth, and to drown the life of your lusts, as the Red-sea did the Egyptians; and to sweep them away, as the river *Kishon* did *Sisera's* Army: Christ's death for sin puts sin to death, it is the efficacious cause of the death of sin in you. Christ's blood is both cleansing and curing to the soul. (as *Jordan* was to *Na-* 1 Joh. 1. 9. *aman* of his leprosy) & by both it is killing to sin. 2 King. 5. 14

The mortification of Sin in us, is the likeness of Christs death, into which you are planted together with Christ. Or, conformity to his death; that is, to die to sin as Christ died for sin.

Faith is appointed by God to be the instrument for applying, or drawing this Sin-cleansing, Sin-healing, Sin-killing virtue, from the death and blood of Christ to your souls.

Hence you are said, to have your hearts purified by faith.

Faith in Promises of Mortification and Purgation.

1. Of Mortification of the power of Sin in you. As, — He will subdue our iniquities, and cast all our sins into the depth of the sea. — Knowing this, that our old man is crucified, that the body of sin might be destroyed, that henceforth we should not serve sin. — For ye are not under the Law, but under grace.

2. Faith in the Promises of Purgation from the filth of Sin.

— I will sprinkle clean Water upon you, and ye shall be clean from all your filthiness.

— The blood of Jesus Christ cleanseth us from sin.

— Unto him who hath loved us, and washed us from our sin in his own blood.

These Promises are our security to assure us the thing shall be done; to wit, that our Sins shall be subdued in us, and purged out of us.

And they are also obligations to God to effect the same for us. Faithful to he that hath promised, who also will do it.

In this thing, as you believe, so shall it be done unto you. According to your faith in God, and

in his promises; so shall he drive the enemy, Sin, out of your souls. As *Israel* by faith scaled *Jericho's* walls, and believed them down: so you may by faith destroy and throw down the strong holds of Sin in you: and believe them to death, as well as pray or repent them to death. This is your victory, as over the world, so over Sin, even your faith. Heb. 11. 30.

In these Promises of Mortification are laid up slaughtering weapons, as swords and knives, to cut the throats of your lusts, stab them to the heart, and let out the heart-blood of them. 1 Joh. 5:44

While you lay hold on these Promises by Faith, you take these weapons into your hands, to do execution upon your corruptions.

The fourth means of Mortification is, Repentance or godly sorrow for Sin, for that is a means to obtain not only pardon of Sin, but power over Sin; and to put down the dominion of it, as to escape the damnation of it. Peruse (yea, experience in your selves) *Paul's* Catalogue of the effects of godly sorrow in the *Corinthians*, each of which had a killing influence upon corruption; and all of them jointly, are like a threefold cord (not easily broken) to hang up Sin, and strangle it. The breaking of heart and sorrow for it, breaks the heart, and arms, or power of Sin, and sets the whole heart against it; shedding of tears for Sin, drowns it, and carries it away; as *David's* tears did his Adultery, and *Peter's* tears did his fears, and denial of his Master. We never heard of them, or the like they did any more. Sin is of a merry disposition, and loves not to stay where sorrow abounds; fighting and 4. Repentance for Sin.
1 Cor. 7: 11.

and weeping for Sin dasheth it out of countenance, yea out of heart.

A Christian may mourn Sin to death, as well as hate it to death.

3 Watchful-
ness over
your selves.
Mal. 2. 15.
16.

Gal. 5. 24.

Psal. 39. 1.

1 Pet. 5. 8.

6 Holy du-
ties.

Psal. 119.

11. & 174.

The fifth means of Mortification, is watchfulness over your selves, *Take heed to your spirits*, to suppress the first thoughts or motions of corruption within, to avoid all occasions of Sin without, and to resist all tentations to Sin from within, or from without, *They that are Christ, crucify the flesh, with the affections, and lusts*. This is, *principiis obviare*, to stop Sin at first, to nip lust in the bud, to kill this Cockatrice in the egg, and stifle this childe of the Devil in the womb. Take heed also to your wayes, as David resolved and did; to your senses, mouths, and other members. Set a strickt watch, and strong guard upon them all, to prevent sin, either from going out, or coming in through them. For sin is subtil as a Serpent, and if not narrowly watched, will quickly wind it self in and out, without being taken notice of. Where no watch is kept, no sin is killed. But a tolleration is granted to all transgressions. *Be sober and watch.*

The sixth means is holy Duties, or Ordinances improved, as weapons edge-wise to cut and kill your Lusts, as *Antidotes* to expel the poison of sin, especially the Word, Sacraments, and Prayer, constantly, and conscientiously used.

The Word of God, hear it, read it, and hide it in your hearts, as David desire that you may not sin against God.

The Word is the *Sword of the Spirit*, to cut off the head of Goliath, scil. of Gigantine lusts that fight

fight against the soul, and to cut tentations into shivers, as Christ did.

A *Scriptum est*, As it is written, will put Sin Mat. 4. and Satan to flight.

The Word is also your sheild to defend you against all the assaults of Sin and Satan, or batteries of tentations. The heart fenced with it, is Cannon-proof.

2 The Sacraments are instituted to be instruments for conveyance of vertue from Christs death into your souls, to mortifie your sins, to be channels through which streams of blood flow from the sides and heart of Christ into your hearts, to carry away your sins. Herein Christ doth execution upon them, and gives command that these his enemies (your sins) which will not suffer him to reign over you, should be brought forth and slain before him.

Make use of Sacraments against your sins, as men do of Assizes against Malefactors, as Robbers, Murderers, to get them condemned and cut off.

3 Prayer to God, for power over Sin, as for pardon of Sin; for the Spirit to mortifie the deeds Rom. 8. 13. and lusts of the flesh in you, as well as to testifie your adoption; and for grace sufficient to fight, and conquer your most predominant lusts, and to call God in to your help, and interest, and ingage him to take part with his grace in you against your corruptions.

Can you ask any thing more agreeable to the will of God, than the killing of your lusts, that you might not sin against God? Upon this account you may be confident he hears you, and 1 Joh. 5. 14, that you shall have the petitions you desire of ¹⁵ him.

him. O pray your Sins to death. Wrestling with God by Prayer is the way to prevail against Sin, as Paul did at length against the Angel of Satan that was sent to buffet him. Commit your selves by earnest Prayer into the hands of God, to be kept from your iniquities. Fasting and Prayer will cast out such suits and unclean spirits, as cannot be otherwise ejected.

7 Spiritual
combat.

Gal. 5. 17.

The seventh means is, The spiritual combat well managed; for contraries put together, do conflict and conquer one another. Sin and grace are like fire and water, light and darkness. *The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other.* The life (or exercise) of grace puts Sin to death, in the duel between the flesh and the spirit; resists and overcomes it, and keeps it under, as Humility doth Pride, and Sincerity doth Hypocrisy, and Faith doth Unbelief.

Where there is no opposition, there is no restraint. Where there is no contrary principle of grace, to cross and curb sin, there sin overfloweth like a River without banks.

Would you have a lust curbed and subdued? nourish, strengthen, and act vigorously the contrary grace; as if you would have pride, covetousness, uncleanness, malice, mortified in you; maintain and exercise humility, contentation, chastity, and charity as much as you can. Grace will drive out sin as one pin doth another.

8 Self-fortification against sin.

The eight and last means of Mortification of Sin is, Self-fortification.

Fortifie your selves every morning against those special sins, to which you are most subject, or most like to be tempted on the day; by having serious

serious thoughts of some Scriptures or Arguments that are directly against your sins, as a sword against the heart, and a knife against the throat; as precepts, promises, threatnings, examples, effects; and the beauty and benefit of the contrary graces. As, art thou prone of thy self, or like to be tempted by others

1 To Anger? Think with thy self, should I give way to passion? I shall give place to the Devil, who will thereby get within me, and advantage against me; If I let wrath in, I cannot keep Satan out, — I shall violate an express command, — *Be not hasty in thy spirit to be angry, for anger resteth in the bosome of fools.* — Hereby I shall discover weakness and folly, and shame my self, and grieve the spirits of others, yea, the holy Spirit of God. Anger.
Eph. 4. 26.
27.
Eccles. 7. 9.
Eph. 4. 30,
31.

And do no good. *For the Wrath of man doth not work the righteousness of God;* God will not honour mens passions to be instrumental in reformation. Jam. 1. 20.

Gods cause may sometime need your patience, but never your sinful passion. Withal, consider the amiableness and sweetness of a meek and quiet spirit: it is an ornament to man or woman, and it is of great price in the sight of God. 1 Pet. 3. 4.

2 Are you prone to Covetousness? Consider with thy self, God hath prohibited it. — *Let your conversation be without covetousness; and be content with such things as you have, &c.* If I be covetous, I shall be culpable; For they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in perdition. — And, the love of money is the Root of all evil, &c. Covetous-
ness.
Heb. 13. 5.
1 Tim. 6. 7
Verse 10.

Pride.

Are you prone to pride? think, if I be proud I shall destroy my self, and lay a foundation of ruine to me, and my house; for the Wise-man tells me, that Pride goeth before destruction, and a high mind before a fall: And a mans pride shall bring him low; I shall make God my enemy, and I had better have all the world against me, than God. — God resists the proud; and beholds them afar off.

Jam. 4. 6.

Phil. 1. 28.

Consider also the beauty and benefit of a humble spirit. God gives grace to the humble; yea, he dwells in them, as in his Heaven upon earth, and they walk with him. — Honour shall uphold the humble in spirit.

Isa. 57. 15.

Mic. 6. 8.

Pro. 29. 23.

Excess.

Are you subject to excess in eating and drinking? Think seriously of the Wise-mans counsel, especially when you are to go into company, or unto feasts.

Prov. 20. 1.

Wine is a mocker, and strong drink is raging, and whosoever is deceived thereby is not wise; I shall play the fool, and shew my self a simple one to be overcome with Wine or strong drink.

Prov. 23. 1, 2.

When thou sittest to eat with a Ruler, consider diligently what is before thee, and put a knife to thy throat, if thou be a man given to appetite; that is, eat moderately (for dainties are deceitful meat) and be as afraid to exceed therein, as if thou shouldst have thy throat cut for the same. And

Phil. 3. 19.

Paul tells me, If I make my belly my God, destruction will be my end.

Unclean-
ness.

Are you inclined to, or like to be tempted to uncleanness? Think ponderingly how contrary is this to the will of God, which is even my sanctification, that I should abstain from fornication:

1 Thes. 4. 3, 4.

— And know how to possess my vessel in Holiness and Honour, not in the lust of concupiscence, even as the Gentiles which know not God — should I commit uncleanness, or give way thereto, I shall be as one of the fools in Israel; and whither shall I cause my shame to go? as Tamar said to ^{a Sam. 13. 12, 13.} Amnon: — Yea I shall hereby expose my self to condemnation; For Whoremongers and Adulterers God will judge, and exclude my self from Heaven for ever; For neither Fornicators, nor ^{Heb. 13. 4.} adulterers, nor Effeminate, nor abusers of themselves with mankind, shall inherit the Kingdom of God. Think also of Joseph's peremptory, and constant refusal and repulse to his Mistresses opportunity to commit folly with her; — How can ^{Gen. 39. 9. 10, &c.} I do this great wickedness, said he, and sin against God? and of Job's covenant with his eyes, not to look ^{Job 31. 1.} upon a maid.

6 Are you addicted to verbosity or talkativeness, to speak too much, or rashly and vainly? Take James his curb into your mind and mouth daily: If any man seems to be religious, and ^{Jam. 1. 26.} bridleth not his tongue, he deceiveth his own heart, this mans Religion is vain: If I cannot rule my tongue, I spoil my Religion; I shall contract much guilt, and bewray much folly; For, In the multitude of words there wanteth not ^{Prov. 10. 15.} sin, but he that refraineth his lips is wise. And, — The tongue of the wise useth knowledge aright, ^{Prov. 15. 2.} but the mouth of fools poureth out foolishness, ^{Prov. 14. 33.} and what is in the midst of them is made known. — Yea, Of every Idle word I shall speak, I must ^{Mat. 12. 36.} give account at the day of judgement. If I do not guide my tongue, I shall undo my self utterly; for tongue as well as hand may bring me to hell.

Con-

Psal. 173.

Consider also, how careful David was to govern his tongue well. He resolved it, — *I am purposed, said he, that my mouth shall not transgress;*

Psal. 39. 1.

— *He indeavoured it, — I will take heed to my ways, that I sin not with my tongue. — I will keep my mouth with a bridle. —*

Psal. 141. 3.

He also prayed for it, — *Set a watch, O Lord, before my mouth, keep the door of my lips.*

Jam. 3. 2.

And the Apostle James makes this a parcel of perfection, — *If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.*

Then should you furnish and fortifie your selves with spiritual weapons out of Gods armory against your special corruptions, every morning.

Quest. How may we know when sin is mortified in us?

Ans. Let me give you first a caution, then a character of true Mortification.

A caution
about mortification.

First, A caution: Be not deceived in this matter of Mortification, because there is something like it that is not it; For sin may seem,

1 To be dead, when it is but asleep, and will waken again; or in a swoon, and will recover, and be as lively and vigorous as ever.

2 To leave you, and be quite gone from you, when indeed,

1 You leave it, not for want of love to it; but either out of fear of punishment for it on earth, or of torments in Hell; or for lack of strength to practice it: Thus the sick man leaves drunkenness, because his stomach will not bear strong drink; and the aged person leaves uncleanness, when the strength of nature

2 cure for satisfying lust is spent, as the lamp goes out, when the Oyl is spent.

3 When sin doth but dissemble flight or retreat for a season, that it may lie in ambush and surprize you, or return and assault you with a greater force and advantage (this is sin's stratagem against the soul) as a man goes back that he may take a longer leap, or give a greater stroke.

3 Or sin may seem to be mortified in you, when

1 It is only restrained or kept in (but the life is whole in it) as a thief in the Gaol or stocks; as a dog chained and muzzled; or as a fire that seems to be extinct, when it is only hid, and kept in the ashes; or like a Lion that lurks and coucheth in his den.

When sin is let loose, and the restraints taken off it, as chains, muzzles, &c. then it will rob like a thief, bite like a dog, burn like fire, tear and devour like a Lion.

2 Or when it is only metamorphozed, or transformed into another shape or kind, as when Sin is turned from one extreme to another, as from covetousness, to prodigality; from prophaneness, to idolatry; from pride, to sordidness; from melancholly, to mad mirth; from passion, to stupidity. This is no mortification, but meerly a transformation, or alteration of Sin.

4 Or Sin may seem to be weak, and let you make sport with it, as the *Philistines* did with *Sampson*; when it is strong and able to pull the house down upon your heads (as *Sampson* did *Judg. 16.* upon the *Philistines*) and destroy you body and soul.

5 Or Sin may on the contrary seem to be lively, stirring, and vigorous in you, when it is mortified; or hath received its death blow, which it can never recover; as Hens, Turkeys, Chickens stir and struggle vehemently when their heads are pulled off; so do some men, when the pangs of death are upon them; which is *ultimus conatus*.

Therefore be warned, and beware of deception in Mortification. To this end,

A Character
of true
Mortification.

Secondly, Let me give you a Character of true Mortification, in four particulars, as in the manner,

1 Of Sins being in you, and your being affected with it.

2 Of your committing of Sin.

3 Of your forsaking and resisting of Sin.

4 The death of Sin is discerned by life of grace.

How sin is
in the
Saints.

In the manner of

1 Sins being in you ;
And,
2 Your being affected
with Sin.

1 Of Sins being in you: Sin is mortified when it is in you, as out of its place, or not in its proper place; therefore it is

1 Unquiet, unruly, and troublesome, and troubled; like a fish on the dry ground, or a bird wandring from her nest; like *Cain* a fugitive in the land of *Nod*; or like the unclean spirit, walking through dry places, seeking rest, but finding none.

2 Burdensome, it doth gravitate, feel heavy, and presseth you down; as water doth when it is out of its proper place, to wit, taken out of the Sea, or River, though it feels not heavy in it. For

aqua

aqua in aqua non habet pondus: Hence, divers in the bottom of the Sea, have found the great heaps of waters that have been upon them to be no weight nor burden to them.

But where sin is in any soul as in its proper place, quiet, and at rest, secure, where it would be, and feels not heavy, nor presseth down the soul, nor disquiets it; There sin is unmortified, and the strong man armed keeps the house in peace.

3 And as a stranger to you, not one of your house; —as the lust of uncleanness was in *David*, though he was suddenly and shamefully surprized with it: for in the reddition of *Nathans* parable, fleshly concupiscence was the stranger or traveller that came to the Rich man (that is *David*) whom he feasted with the poor mans ew-lamb, that was the wife of *Uriah*. 2 Sam. 12. 4.

Where sin is but a stranger, like *Hagar* the bond-woman in *Abrahams* house; and a soul looks at it as none of his, and is weary of it, and huncheth it; there sin hath received its mortal blow.

2 Mortification may be discerned in or by the manner of your being affected with sin. How the Saints are affected with sin. When your minds dislike and condemn sin to death and hell; your judgement is against it, and your hearts hate sin, even your beloved sins, more than ever ye loved them; you allow sin no room among your liking affections, as love, desire, delight, and all your disliking affections (as hatred, grief, fear, anger,) are mainly set against it: And your minds dislike, and your hearts barred of Sin, is

1 Universal, of all and every Sin (even of the whole Properties of the hatred of sin.

whole kind) without exception or reservation of any; as of beloved sins, as well as horrid; small, as well as great; secret, as well as open. As death seizeth on all the members of the body; so doth Mortification on all the members of the body of Sin, and leaves life in no sin.

Col. 3. 5.

2 Constant, without intermission, not by fits. When your souls dislike and hate Sin, not only when it burns, stings, or pincheth you, but when it is quiet, and doth not molest you.

3 Implacable; without any mitigation or reconciliation. Nothing can commend Sin to you, nor draw your affections to it, or you to have a good opinion of it, nor any Profit, Pleasure, or Preferment Sin can proffer you; nor any commendation from men of it, or solicitation to it; nor hope of impunity or indemnity by it. Where Sin is thus disliked and hated, it is really mortified.

The manner
of the Saints
commit-
ting of sin.

2 True Mortification may be discerned by the manner of your committing Sin, when it is either unwittingly, or unwillingly committed by you, *præter intentionem agentis*; not as intended or consented unto at all by you; but as hated, resolved and covenanted against. So that you

Rom. 7. 15,
16.

Ver. 20.

1 Joh. 3. 9.

can say with Paul, *What I do, I hate, I would not do it, &c.* and upon that account you can disown it, and say, *It is no more I that do it, but sin that dwelleth in me. He that is born of God doth not commit sin, & zeli aquas,* he doth not work Sin as a man on his trade: The godly mans committing Sin is like the Joyners cutting of his finger, that is not his trade, but beside his intention, and against his will;—Or like the travellers stumbling and falling by the way, and putting his ankle out of joint, that is not his intention, or proper

proper motion, but to go forward: So the godly mans trade or profession is to work righteousness, 1 Job 22.7. and do good; not to sin; for that is as it were to cut his finger: his journey is to go forward in the ways of God towards Heaven, not to sin, for that is to stumble and hurt himself by the way, which is wholly against his will and purpose. Where Sin is thus committed, it is mortified.

3 Mortification may be discerned by the manner of your forsaking and resisting of Sin in four particulars.

The manner of their forsaking and resisting of sin.

1 When you not only lop off the sprigs and branches of Sin; that is, restrain the outward acts of Sin, as of pride, malice, covetousness, uncleanness, &c. in your lives: but you lay the Ax (of Mortification) to the root of the Tree, to cut it down at the bottom, to subdue the inward motions, or first thoughts and risings of Sin within you, and your natural inclinations to evil: to pluck up and root out the habits of Sin in you, to take away the commanding power of Sin, which is the life of it; that though it dwell and remain, yea, and sometimes rage in you; yet it may not reign in you (nor play *Rex*, *ut Rom. 6.12.* *tu n. aquila*, saith *Paul*) nor make you obey it in the lusts thereof.

2 This is the right method and means to take away Sin both root and branch.

3 A second particular is, when you resist Sin, the objects and occasions of it being present and pressing. As,

1 Anger, when you are injured, or provoked, then to restrain or refrain anger, is an evidence of conquest over it, or mortification of it. As in *Moses*, who when *Aaron* and *Miriam* spake against

Num. 1. 2, 3. gainst him, was meek and silent, and in David when Shimei cursed him.

2 Sam. 16.
10.

It's nothing for a man to be meek and calm in his spirit, when he hath no occasion to be angry. Anger may live in him, though it do not stir.

Gen. 39. 10,
11, 12, 13.

2. Uncleanliness, when you are inwardly moved, or outwardly tempted to it, then to withstand and repel fleshly lusts, is a sign of victory over it, or that it is mortified in you, as it was in Joseph, who being tempted by his Mistress to lye with her, all importunitie being used, and opportunities offered for acting it secretly, yet Joseph refused strenuously, and chose rather to suffer than to sin; which shewed plainly that the old man and his lusts were crucified, in this chaste young man Joseph.

It's nothing for a man or woman to keep themselves chaste and undefiled, when they have neither temptation nor occasion, nor opportunity to defile themselves, or to commit folly; no more than it is for a Swine to keep it self clean in a green meadow, where there is no mire to wallow in.

1 Pet. 4. 4.

3. Intemperance or excess; as to be sober and moderate in the use of meats and drinks, when you have them set before you in abundance; or are amongst company that take liberty to exceed, yet you will not be drawn to the same excess of riot with them; This shews intemperance to be subdued in you, as it was in young Timothy, who did fly this lust of youth sufficiently: for

1 Tim. 5. 23.

Paul advised him to drink no longer water, but use a little wine for his stomachs sake, and his often infirmities.

It's

It is nothing for a man to be sober and temperate, when he hath neither Wine nor strong drink to be drunk with, and but course meat to eat.

3 A third particular is, when in the combate between the flesh and Spirit, you take part with Gods grace against sin, Satan, and the world, and give no place by subjection thereunto, but you cry out, as the forced Damsel under the law, to God for help against your corruptions and temptations, as being too strong for you: and to Christ, for the killing influence of his death, and for grace sufficient to resist and overcome your lusts at last. Deut. 23.
26, 27.

When you account yeilding to Sin, and to be brought under by it, to be the greatest baseness and bondage; yes, to be assaulted and molested with it, to be the greatest incumbrance.

But to prevail over it, you account the greatest victory; and to be freed from it, the greatest liberty.

When all the acts of hostility, or violence you put forth against Sin, are done by you both knowingly, not by chance or unawares, as he that drew a bow at a venture, and smote the King of *Israel* between the joynts of the harness; 1 King. 22. 7 but of intention and purpose. 34.

And willingly, not as being forced to kill Sin, by fear of shame or pain, or least it should kill you, or by terrors of conscience frighted with Gods judgments, executed or threatned, but with good will, and full consent.

Mortification of Sin is not like man-slaughter, Deut. 4 42. or killing a man unawares; but it is wilful murder of Sin, out of hatred of it in times past.

D

When

When a man pursues his sin, not as a woman doth her husband, that is gone away from her, to fetch him back again; but as one pursues a thief or murderer with deadly feud, by hue and cry, to apprehend him, and bring him before a Justice, and cast him in prison, that he may receive the merit of his offence.

When a man followeth his Sin to death, not as a woman doth her husband, or a man his friend to the Gallows to see him executed weeping, and wailing, and wringing of hands, and wishing she might die for him, or with him:

But as a man followeth a notorious Robber, or Murderer to his execution, rejoycing to see Justice done upon him, and such an evil member cut off.

The death
of sin dis-
cerned by
the life of
grace.

4 The fourth and last particular is this, The death of Sin, is discerned by the life of grace. Sin is mortified, if grace be quickened; and corruption decayeth, if grace increaseth in the soul. For Sin and grace are like a pair of Scales, as the one gets up, the other goes down; or like the house of *Saul*, and of *David*, as the one grew weaker, the other grew stronger. If Faith, Humility, Meekness, Sincerity, live and act, and grow in you, that is a sign that Unbeleef, Pride, Passion, Hypocrisie, are slain and subdued in you

Labour after Union with Christ, to be a branch in his Vine, and a member of his Body; and to this end to receive Christ in a right manner, upon sure and clear grounds. The second Duty.

REceive Christ in a right manner, which I shall lay out in eight particulars. The right manner of receiving of Christ.

1 With an empty hand of Faith, that is.

1 With the hand of Faith, raking hold on Christ, or relying on him to be your Saviour; for believing in him, is receiving of him — and by Faith you take Christ home to your hearts (as *John* did the Mother of Jesus home to his house) to dwell in you. Joh. 1. 12.
Joh. 19. 27.
Eph. 3. 17.

Not believing, is not receiving, *Joh. 5. 43, 44.*

2 With Faith as an empty hand; to let fall what ever you held fast before, as specious and goodly in your sight, to renounce all your own righteousness, works, worth, these you must put off as filthy raggs, as *Paul* did, when you would put on the righteousness of Christ (which is cloathing only for a naked soul) and cast them away as the beggar did his garment when he rose and came to Jesus. Self-denial is one of the terms Christ propounds to all that would take him, or follow him. Phil. 3. 19.
Mar. 10. 50.

When you would take Christ, you must come to him empty of your selves, vile, yea, nothing in your own eyes, unworthy to receive any

any thing from him, much more himself.

Joh. 3. 16.

Eph. 2. 4, 5.

ἡ δωρεὰ τοῦ Θεοῦ
δωρεῖται.

1 Tim. 1.

14.

Tit. 3. 4, 5.

6.

Joh. 4. 10.

2 To receive Christ as a gift from God out of his love and rich mercy, upon no other account, not as deserved, or procured by your own parts, power, pains, or skill; but as conferred by Gods free grace, which abounds to flowing over.

— Take him as a free gift, else you could never get him.

So Christ held forth himself to the woman of *Samaritan*, to be received by her. — *If thou hadst known the gift of God, &c.* as if he had said, If thou hadst known me to be the great and free gift of God, thou wouldest have laid hold on me, and asked of me living water, and I would have given it to thee.

3 To receive Christ, as held forth to you in a promise, and in an Ordinance of the Gospel.

Joh. 3. 16.

Mar. 16. 15,
16.

2 Cor. 1. 20.

Act. 13. 26.

1 In a promise, which is a Gospel-tender of Christ, whereby he is handed to you from the Father; — as that in *John* — *Whoever believes in him, shall not perish, but have everlasting life*; as if he had said, *Whoever will take or receive him, shall have him*; — and that in *Mark* — *Go, preach the Gospel to every creature*; that is, hold Christ forth, and hand him to every one that will take him by Faith.

As all the promises of God are laid up in Christ for believers; so Christ is laid up and held forth in a promise to you, that you may believe in him, and receive him by faith. When God is about to bestow Christ upon any, he sends a word of salvation to them (as he did to the *Jews*) that is, a tender of Christ in a promise.

2 To receive Christ as held forth in an Ordinance, to wit, in the Ministry of the Word,
and

and in the Sacraments, Gospel-Ordinances are appointed as means to convey Christ, to take Christ in them, is to receive Christ, as where and when God gives him. The *Jews* that gladly received the Word preached by *Peter*, received Christ in it, or by it; so did the *Colossians* by receiving the Word *Paul* preached to them. The Saints at *Corinth* who did eat, and drink at the Lords Table (or receive the Sacrament) worthily, they received Christ therein; yea, Christ saith, He that receiveth his Ministers receiveth him.

4 To receive Christ with his cross, shame and loss, as well as with his crown, glory, and gain. You must take Christ, as wives do their husbands, for better or worse, for richer or poorer.

You must make account to share with Christ in all conditions, in suffering, as well as in reigning; in dishonour, as well as in honour. This is to take Christ upon his own terms, for upon these he tenders himself to you.

This is right receiving of Christ, to be willing to lose for him, as well as to gain by him; to suffer with him, as well as to reign with him.

Such a receiver of Christ was *Peter*, *Lo*, saith he, *We have left all, and followed thee*; — And *Paul*; who counted those things loss for Christ, which were gain to him; Yea, he suffered the loss of all things for Christ, and counted them but dung that he may win Christ; yea, he was content for Christ to be counted the off-scouring of all things.

5 To receive whole Christ, and not to divide him; or Christ to be your Lord to rule you, as well as your Jesus to save you; for so the *Colossians* received him, to wit, as Christ Jesus the Lord;

as a Lord Christ, as well as a Jesus Christ; a ruling Christ; as well as a saving Christ; as a Priest upon his Throne, as well as a Sacrifice upon his Cross, to erect Christ a Throne, and give him a Crown and a Scepter in your hearts; to put your selves under his government, and submit to his Laws, and give up your selves wholly to obey him in all things, as your Lord, and your King.

This is right receiving of Christ; for this is to take him, as the Father offers him, and hath made him, to wit, both *Lord and Christ*, and exalted him, *scil.* to be a *Prince and a Saviour*, and as the Apostles preached him, *We preach*, saith Paul, *Christ Jesus the Lord*. This is the true Christ, *scil.* the Lords Christ, is a Lord Christ; and to receive him, as God gives him, *scil.* as he that is worthy to receive glory, honour and power, and in all things to have the preheminence.

Thus to receive Christ, is to kiss the Son, as a true testimony of your humble homage, reverence, subjection and obedience to Christ. This is to fall down and worship at his footstool, and to cast your Crowns (all your dignities and excellencies) at his feet, as the four and twenty Elders did.

6. To receive Christ with the whole heart, that is, with

1 Height of estimation, to count all things loss and dung in comparison of Christ, as Paul did, and him the only excellent one. — *The cheifest of ten thousand*, as the Spouse doth. For repute promotes receipt; therefore when Paul would have the *Philippians* to receive *Epaphroditus* in the Lord with all gladness, he bids them hold such in reputation.

2 Hear

2 Heat of affection pursuing after Christ, with vehement desires, and cleaving to him with fervent love, imbracing him with joy and gladness, as *Zachens* received Christ joyfully. Luk. 19. 6.

3 And with strength of affiance, putting the whole force of the soul into this act of receiving Christ, This is to believe with all your heart, to take him with all your might. A. 8. 37.
Jer. 29. 13.

This is right receiving of Christ, to take him with the whole intention of mind, affection, and affiance of heart. When the streams both of judgment and affection run towards Christ:

7 To receive Christ to be your All; or *all in all* to you. Take Christ alone as All-sufficient, and mighty to supply, satisfie, and save you; joyning nothing with Christ as a con-cause of salvation.

Take Christ to be your light and defence; Psal. 84. 11.
For *he is a Sun and a shield*, To be your life; Joh. 6. 48.
Col. 3. 3, 4: and food; for *he is the bread of life*; 55, 56.

— *His flesh is meat indeed, and his blood is drink indeed* — and raiment, — Put ye on the Lord Rom. 13. 1
Jesus Christ, to wit, *As a robe of righteousness*, 14.
IIa. 61. 10.
and garments of salvation, and to be your strength; for he is and will be the strength of the children Joel 3. 16.
of Israel. Take him to be your wisdom, right- Phil. 4. 13.
eousness, sanctification.

8 And lastly, To receive first Christs person, then his portion; first him, then his benefits. To as many as received him, he gave the power (or Joh. 1. 12.
Vers. 6. privilege) to become the Sons of God, — and then, they all receive of his fulness grace for grace.

For Gods method of giving, should be our method of receiving. Now God the Father first
D 4 gives

gives his Son for us to death (and to us to life)
 and then he gives us with him all things ; first
 Rom. 8. 32. we are put into Christ (made one with him by
 1 Cor. 7. 10. Faith) then Christ is made unto us of God, wis-
 dom, righteousness, sanctification and redemption,
 that is all.

The
 grounds of
 receiving
 Christ.

Secondly, Receive Christ upon sure and clear
 grounds.

Let me commend six to you.

1 The first ground is, a sight and sense of your
 sins and misery, and of your absolute need of
 Christ to save you from them, to be all to you,
 and to do all for you ; and that without Christ
 you are lost and undone everlastingly, without
 remedy or recovery ; for none but he seeks and
 saves that which is lost.

Luk. 19. 10.

Mat. 19. 12,

13.

They that be whole, saith Christ, need not
 a Physician, but they that are sick — I came not
 to call the Righteous, but sinners to repent-
 tance.

For a soul to see its sin, and feel its sickness, is
 a good ground of receiving Christ, for a Savi-
 our and a Physician. For Christ is a Physician,
 not to whole souls, but to sick : and bread, and
 water of life, not to full souls : but to hungry
 and thirsty souls ; Christ is rayment, not to them
 that have on their own righteousness, but to
 naked souls.

Christ is a Saviour, not to the righteous (that
 is, who are so in their own eyes) but to those that
 are made sensible they are sinners. He is a Re-
 deemer, not to Libertines, but to captives. He
 gives rest, not to wanton but to weary souls, that
 feel sin a burden, and groan under it ; upon this
 ground the Jews in Acts 2. and the Jailour in

Acts

Acts 16. received Christ, when they were pricked at their hearts by the sense of their sins: and brought into such soul-straits as they knew not what to do.

2 The second ground is; a free and general offer of Christ in the Gospel, to any that will take him by faith; as none are named, so none are excluded; — but *whosoever believeth him*, *Joh. 3. 16.* whether bond or free, rich or poor, young or old, shall not perish, &c. The general offer of Christ to all, is a ground of reception to any that will believe in him. Then the way is open, and Christ is free for me as for any to come to and receive. Christ as a common Saviour to Jew and Gentile, to all sorts; yea, even the worst sorts, as *Scythians* and *Barbarians* are accepted with Christ, when they believe in him. There is no respect of persons with Christ, but every one that will, may receive him, and shall be received of him.

3 The third ground is, Christ's gracious invitation of all to him, that find a want of him, — have a desire to him. *Come unto me, all ye that are weary* *Mat. 11. 28.* (saith Christ) *and heavy laden*, — and I will take off your burdens and give you ease.

Why do you not go to Christ? behold, he calls you.

Christ's Proclamation of himself, and of his commodities; free access to all comers, and of plentiful supply to all hungerers and thirsters after him and his good things (*Wine and milk, &c.*) *Isa. 55. 1, 2.* *to come and buy of him, without money and without price.*

Christ's solicitation to be received by you, and entertained into you; declared by his long standing and loud knocking at the door of your hearts, *Rev. 3. 20.* beg-

Mt. 5. 2.

begging entrance ; How doth he wooe and importune the Spouse to open to him , and let him in ? *His head being filled with dew, and his locks with the drops of the night.*

Isa. 65. 1, 2.

Christ's willingness and readiness to be received by sinners, and to receive them when they return to him. There is abundance of good will and free love in Christ manifested by the free exhibition or tenders of himself both to Jew and Gentile ; *spreading out his hands all the day unto them, saying, — behold me, behold me, as if he had said, Come and take me, and you shall have me ; and by his eating, drinking, and conversing with Publicans and Sinners ; shewing his willingness to receive them, to make them willing to receive him, at which the Scribes and Pharisees murmured, saying, This man receiveth sinners, and eateth with them.*

Luk. 15. 1, 2.

Cant. 2. 3.

Psal. 40. 7, 8.

Christ's willingness to undertake the work of your redemption, is a pledge of his willingness to make application thereof to you ; that he and his Father may reap the actual Glory, and you the actual Benefit thereof. Was Christ willing to give himself for you to death, and is he not willing to give himself to you for life ? Is Christ so bad an undertaker as to fail in the last act ? Christ's promise of reception, and of non-rejection of those that come to him. — *Him that cometh to me I will in wise cast out.*

Joh. 6. 37.

Joh. 5. 43.

Joh. 5. 40.

Christ's complaint of it as an unkindness to him when men will not receive him, *I am come in my Fathers Name, and ye receive me not, — and as a cruelty to themselves, that they will not come to him that he might give them life.*

Seeing Christ invites you to himself ; bids you come

come, and promiseth you welcome : offers himself (and his good things) freely to you to be received by you, if you will take him (and them) by faith ; and to receive you to himself if you be willing ; and promiseth he will neither withhold himself from you, nor refuse you.

This is a good and clear ground to take Christ upon, to your selves.

4 The fourth ground is, the Fathers desiring of his Son from eternity, and giving or sending of him in fulness of time, out of his free, infinite and everlasting love to be a Saviour to sinners ; *Herein God commendeth his love towards us (saith the Apottle) in that while we were yet sinners Christ dyed for us.*

Joh. 3. 16.
Joh. 6. 27. 1
Gal. 4. 4. 1
1 Joh. 4. 9. 1
Rom. 5. 8.

This is not only the right manner (as was shewed before) but a good ground also of receiving Christ, to wit, as given or sent of God unto you, as a gift from the Father, out of free love. What the Father gives freely, you may take boldly.

5 The fifth ground is, experience, that others as great (if not greater) sinners than you, have obtained mercy, and been welcome to Christ and have received Christ, as three thousand of the Christ-crucifying Jews, converted at Peters Sermon. The woman in the Gospel that had been a notorious Sinner. The Idolatrous, adulterous, &c. *Corinthians, such were some of you, saith Paul ;* Paul, a persecutor, a blasphemer, yea, the chief of Sinners. The Magicians and Conjurers at Ephesus, who burnt their books (when they had received Christ) which were valued at fifteen thousand pieces of silver.

Act. 2.
Luke 7.
1 Cor. 6. 9. 11
1 Tim. 1. 13, 15.
Act. 19. 19.

Why may not I receive Christ as well as they ?
why

Why should my sins hinder me from coming to Christ, more than theirs did them?

6 The sixth and last ground of receiving Christ, is attraction, when you find a strong impulse upon your spirit, or inward drawing of your heart to Christ, by breathings and pantings, hungriings and thirstings after him, with restless desires that cannot be satisfied without Christ. These are the effect of Gods hand upon your heart, or the Fathers drawing of you to his Son, to the end you may receive Christ to your selves, or take him to be your own, which you may boldly do upon this account.

Joh. 6. 44.

Two Queries may here be made.

- 1 Why Christians should thus receive Christ?
- 2 How they are thereby made one with Christ?

Eff:ts of
receiving of
Christ.

Quest. 1. Why Christians should thus receive Christ?

Ans. For two Reasons.

Reas. 1. Because right receiving of Christ,

- 1 Propriety in him.
- 2 Union with him.
- 3 Possession of him and of his benefits.

gives you

1 Propriety in him; if you take Christ by faith, he is truly yours; you may call him with Mary, — *God my Saviour*; with Thomas, *My God, and my Lord*; and with the Spouse, profess mutual interest between him and you, — *My beloved is mine, and I am his*. For right reception of Christ, is ever accompanied with a free dedication of your selves to Christ.

Luk. 1. 47.

Cant. 2. 16.

2 Union with him; for by receiving Christ, you

you take him into you to dwell in your hearts Eph. 3. 15.
by Faith, so he becomes Christ in you the hope of Col. 1. 27.
glory, — and you are joynd to the Lord.

Hereby you are,

1 Ingrafted into Christ, and rooted in him, Col. 2. 6.
and so are made branches in his vine, partakers 7. 8.
of his root and fatness, that you may receive the Joh. 15. 5.
sap and juyce of grace from him.

2 Incorporated into Christ, and so are made, Eph. 5. 30.
members of his body to receive life, sense, motion,
and strength from him your head: and you
have the honour of making Christ perfect, as
members do the body.

3 Married unto Christ, and so become one
Spirit with him (as husband and wife are one
flesh) that is, as some interpret it, one spiritual
body; hence the Church is called Christ, and the 1 Cor. 12.
fulness of Christ. 12.

That you may receive seed from Christ, to the Eph. 1. 12.
end, *That you should bring forth fruit unto God.* Rom. 7. 4.

4 You eat Christs flesh, and drink his blood,
that you may receive nourishment from him;
you dwell in Christ, and Christ in you, as a Joh. 6. 56.
man in his house, or as the soul in the
body.

6 By receiving Christ you are built upon him
as stones upon a foundation, and so are made a 1 Cor. 2. 11.
house for God to dwell in. Col. 2. 7.

2 Receiving of Christ gives you not only u- Eph. 2. 20,
nion with him, but possession of him and of his 21, 22.
benefits, as soon as a soul receives Christ, he re-
ceives from Christ, the dignity of adoption; when Joh. 1. 12.
you take the Son of God to be your Saviour, Gal. 4. 5.
God the father takes you to be his Sons. The
same day that *Zacchens* received Christ joyfully,
he

Luk. 19. 6, 9. he became the Son of *Abraham*, that is of God.

Joh. 1. 16. Then you receive of Christs fulness grace for grace; your pipes are fastened to the fountain of living waters, and you may fetch or derive daily supplies from thence. Yea, when you receive Christ, you receive the atonement, that is, pardon and peace with God, and the Spirit of Christ, which Christ gives, and bids those take who receive him. Then Christ is made to you actually of God to be wisdom, righteousness, sanctification, and redemption, and you receive all things with Christ, for Christ is all, and God the Father freely gives you to gether with Christ, all things.

Rom. 8. 32. Take Christ, and all is yours.
1 Cor. 3. 22, 23.

Reas. 2 Because if you receive Christ, he will receive you into favour and fellowship with himself, here in his death and resurrection (to make you conformable to him in both, and his offices) to make you *Kings and Priests to God his Father*, and in his Ordinance (to feast your souls with his *fat things, full of marrow, and with his refined wines*) And Christ will receive your souls when you dye, as he did *Stephens*, and both your bodies and souls to the fruition of glory in Heaven at the last day, and say to you, *Come ye blessed Children of my father, receive the Kingdom prepared for you.* Christ will receive none into his Heaven when they dye, who do not receive him into their hearts while they live.

Rom. 6. 5.
Rev. 1. 6.
Isa. 25. 6.
Act. 7. 59.
Mat. 25. 34.

Quest. 2. How are Christians by receiving Christ made one with Christ? And what manner of union is it?

Ans. 1 Receivers of Christ are made one with Christ,

1 Not by composition or mixture of essence, Union with Christ how it is made. as water and wine that is mingled together, whereof every part is both water and wine; or as oymntment, made of several ingredients incorporated together.

2 Nor by transmutation, as water turned into wine. Christ is not turned into a Christian (by the Christians receiving of him) nor is a Joh. 2. 9. Christian turned into Christ; yet though they be really united, the Natures of Christ, and of the soul are kept distinct, and not confounded together, nor converted one into another. And a believer is not thereby Godded and Christed (as some speak obscurely, unsoundly, and I suspect blasphemously) or made at least a piece of a God, of a Christ, of a Mediator. As for your being partakers of the divine nature, that is in respect of similitude or quality (wherein stands the image 2 Pet. 1. 4. 3 of God) as it is in us, not of the substance of the Ephes. 4. 24. Deity, which is incommunicable.

As body and soul are kept distinct in their essence, though they be united to make a man: so are the God-head, and man-hood of Christ, distinct in their Natures, notwithstanding the union of them into one person.

3 Not by immediate conjunction, as the Human nature of Christ was united to the Divine, without any means to knit, or rye them together.

But the believer is made one with Christ,

1 By attraction or drawing of Christ and the soul neer together, This is both the Fathers work Joh. 6. 44. For none can come to the Son, except the Father draw Jer. 31. 3. them.

—And the Sons work, *Draw me*, saith the Spouse

Cant. 1. 4.
 Joh. 12. 32.
 Christ and
 the believer
 do by the
 bands
 whereby
 they are u-
 nited, touch
 one ano-
 ther.
apal
 Commissu-
 rz vocan-
 tur, Ea ani-
 ma quæ nos
 Christo de-
 vinciunt, &
 per quæ
 cœlestia
 bona nobis
 suppeditan-
 tur, ab
apal
 tango.---
 Par has
 commissu-
 ras Christus
 tangit nos,
 & nos tan-
 gimus Chri-
 stum. Dave-
 nant, in
 Col. 2. 19.
 1 Cor. 6. 17.

Sponse to Christ, *we will run after thee.*

Drawing work is uniting work.

2 By application of Christ close to the soul, and of the soul to Christ, to touch one another spiritually; hence some Divines say, This union between Christ, and the soul, is made by spiritual contract, that is (as we shall shew in the next particular) Christ toucheth the soul by his Spirit, and the soul toucheth Christ by faith; As material things being applyed substance to substance, as one piece of silver to another in a heap of silver, or as one stone laid upon another in a wall, or as one piece of wood joyned to another, thereby becomes one.

3 The believer is made one with Christ by instrument of union, or by the coming of something between Christ and the soul, and makes them cleave and fasten together, as mortar doth stones, and glue doth wood.

The mystical union between Christ and the soul is made by means, two

Especially } 1 The bond of the spirit.
 2 The tye of faith.

1 The first and principal is from Christ to the soul, that is the bond of the spirit. As the Spirit ryes and keeps mans body and soul together, so the spirit of God knirs Christ and the soul in one. It is the work of the spirit of Christ, to make Christ and a believer one spirit, or they are made one, by one and the same Spirit dwelling in Christ, and in all his members.

— Therefore Paul saith, *By one spirit we are all baptized into one body.*

Hereby we know, saith John, that he abideth in

in us, by the Spirit which he hath given us : — And that we dwell in him, and he in us, because he hath given us of his Spirit. 1 Joh. 3. 24.
cap. 4. 13.

2 The second and instrumental means of union is from the soul to Christ, that is the ligament of Faith, that ties Christ and the soul together; the glue of Faith, that makes a soul cleave to Christ, and hold them fast and close together.

He that is joynted to the Lord, saith Paul, 1 Cor. 6. 17.
Qui agglutinetur domino. Pict.
 he that is glued to the Lord (so the word signifieth) that is, he that adheres, or cleaves to Christ by Faith, is thereby made one with him.

Christ layeth hold on you by his Spirit, and you lay hold on Christ by Faith, and so are made one.

The Spirit, and Faith, are the joynts and bands, whereby all believers are knit to Christ, their head; and receive nourishment from him.

Thus you see how Christians by receiving Christ, are made one with Christ.

2 The second thing is, What kind of union is this between Christ and a Believer. The kind of this union.

Ans. It is a real, and substantial, total, and spiritual union.

1 It is real (not notional, or in conceit only) and substantial; not an union of Christ with a believer in accidents only, as in opinion, affection, in consent of mind, and heart; or in likeness of disposition, and conversation. But it is an union of substances, essences, and persons, as Mr. Perkins saith The person of him that believeth is united to the Person of Christ. See Zanch. Comment. in Eph. 5. p. 242, Bucan loc. Comu.

In Comment on Gal. 2. 20.

58. qu. 113.

E

This

This I prove by four Reasons.

Reason 1 Because the union of Christ and a believer are resembled and represented by such things, between which there is a real and substantial conjunction: As by the root and branches, which are made one tree; by the head and members, made one body; by husband and wife, made one flesh; by soul and body, made one man; by the foundation and the stones laid upon it, which are made one wall; by meat and stomach also.

All these are unions of substances.

Reason 2 This union is made by Faith; and whatsoever Faith receives, it brings into the soul, and unites with the soul. Now Faith receives not only the benefits of Christ, as his graces, comforts, but Christ himself, his very person, *John 1. 12. Col. 2. 6.* and joyns him and the soul together.

Reason 3 A Christian receives Christ to himself, to be one, according as he gives himself unto Christ; for there is, as a connexion, so a proportion between giving and receiving, mutually betwixt Christ and the soul.

Now a Christian gives not only what is his to Christ, his gifts, and goods, or talents, and time to be employed in his service to his glory; but he gives himself wholly to Christ, *Rom. 6. 13. 19.* not only his members, but his whole body, *Rom. 12. 1.* not only his thoughts and affections, *Prov. 23. 26.* but his whole soul, which God requires.

In like manner, a Christian receives to himself, not only Christ's benefits, but his person to be joyned to him, and inhabit in him by his Spirit. *Rom. 8. 9, 10.*

Reason 4 Christ and a believer are one together,

ther, as they are one in another; for Christ is in a believer, and a believer is in Christ, and in being is mutual and conformable between them: Now Christ and a Believer are in one another really.

A Believer is not in the graces of Christ, but in Christ himself, or in his person. He is in Christs body, as a member of it, in Christs Vine as a branch of it, *Joh. 15. 2, 4, 5, 6, 7. 1 Cor. 1. 30.*

Therefore Christ himself is in a Believer, and not his graces only, *2 Cor. 13. 5. Col. 1. 27.* So is the Spirit it self in a Believer (dwells in him) not *Rom. 8. 11.* his fruits or operations only.

Hence Christ is said to live in all them that are united to him, *Gal. 2. 20.* *scil.* as the root lives in the branches, and as the head lives in the members, and to abide in them, *Joh. 15. 4,* by his Spirit, *1 Joh. 3. 24.* *Eph. 1. 22,*

2 This union of Christ, and a Believer is a total union. The whole person of a Believer is united to the whole Person of Christ, both body and soul with his Deity and flesh.

As the whole person of *Adam* was coupled in marriage with the whole person of *Eve*, that being a type of this between Christ and a Believer, by which *Totus totum unitur*, saith *Zancky*, that is, *Zanck.* whole Christ, both his God head, and Man-hood is united to the whole Christian, both his soul and body.

Even your bodies are united to Christ. Hence they are said to be the members of Christ.—

And ye are said to be *bone of his bone, and flesh of his flesh.* *1 Cor. 6. 15. Eph. 5. 30.*

Also your bodtes shall be raised out of the dust by vertue of the union thereof with Christ your head. That place in *Rom. 8. 11.* holds forth

to you, that the Spirit of Christ unites the body of a Believer to Christ, as well as his soul; and inhabits or dwells in his body, as well as in his soul. The Saints bodies are the Temples of the Holy Ghost, and the Spirit will quicken their bodies at the Resurrection, as he did their souls at their Regeneration.

Byfield.

Some think the union of the body with Christ holds still, even when it lies in the dust of the earth.

Mat. 22. 31.
32.

As doth the Covenant of God, God is *the God of Abraham, Isaac, and Jacob*; God is *not the God of the dead, but of the living*.

3 This is a spiritual union, because Christ and a believer are united by the Spirit and Faith. By one and the same Spirit dwelling in Christ as head, and in all believers as members, they are all united to Christ, and one unto another; and Christ and they are made one body, notwithstanding the distance they are at one from another on earth, and all from the flesh of Christ now glorified in Heaven, 1 Cor. 12. 13. 1 John 3. 23. Rom. 8. 10, 11. As husband and wife are one, though distant an hundred miles one from the other.

Comment.
on Gal. 2.
28.

Mr. Perkins illustrates it thus, Suppose a man whose head lies in *Italy*, his arms in *Germany*, and in *Spain*, his feet in *England*. Suppose farther, that one and the same soul extends it self to all the aforesaid parts, and quickens them all; they are all now become one, in respect of one and the same soul, and all concur as members to one and the same body: Even so all the Saints in heaven, and all believers upon earth, having one and the same Spirit of Christ dwelling in them,

them, are all one in Christ, and with Christ.

Here take two Cautions.

1. Though the union of Christ, and a believer be substantial, yet Christ and a believer are not one in substance, or essence (for this is proper to the Persons in Trinity) and the substance of the Deity is incommunicable. This union is made by application of them each to other; so that the essences of both are kept distinct (as was shewed before) not compounded, co-mingled or confounded together. For this would make a believer a God, and to be adored and worshipped.

Cautions concerning this union.

As stones that be fastened by mortar, and pieces of wood by glue, are not made one stone, or one piece, but are distinct substances in themselves, though united by application, or apposition, or conglutination. The union between the head and the members is substantial (or an union of substances) yet are they distinct in substance one from another, as the head is from the hand or foot, in the body.

2. Though the person of a believer be united by Faith to the Person of Christ, yet are they not one person, as the two Natures are in Christ; for Christs soul and body were not a person before they were united to the second Person in the Trinity; but his God-head and Man-hood united together, make up one Person.

But a man is a person, before he be united to Christ by the Spirit personally, as person to person. As husband and wife are distinct, both in substance, and subsistence, or in person, though their persons are united by the bond of marriage, and made one flesh.

Eph. 5. 41.

Mr. Perkins saith in the forecited place ——— Comment. 7

E 3

Christ 28. p. 265.

Christ and a Believer are not one in substance: For so many believers as there are, so many distinct persons are there, and every one of them distinct from the Person of Christ, and the substance of the God-head is incommunicable; and the flesh of Christ is in heaven, and shall there abide until the last judgement, whereupon it cannot be mixed or compounded with our substances.

Labour for union with Christ, to get it

}	1 Made,
	2 Cleared,
	3 Maintained.

1 Made.

1 To have it made, that Christ and your souls may be really conjoynd and tyed together in an indissoluble knot of membership and marriage. To this end beg of God the instruments of this union, that is, the Spirit of Christ, and faith in Christ, both are the free gift of God. Look unto Jesus as the donor of his Spirit, to bind you to him; and as the Author and finisher of your faith, to apply and tie him to you.

Be willing to be loosed from all things, that you may be joynd and glued to Christ; yea, from your nearest and dearest relations, to have union with him. For this is the law of marriage, both temporal or bodily, — *For this cause* (saith Paul) *shall a man leave his Father and Mother; and be joynd to his wife, and they two shall be one flesh.*

And spiritual between Christ and the Church his Spouse, — *Hearken* (O daughter) *and consider,* — *Forget also thine own people, and thy Fathers house,* (that is, leave all, if you would cleave to Christ)

Mat. 10. 37. so shall the King (Jesus thy husband) greatly desire and delight in thy beauty. Those souls are the fairest and the pleasantest to Christ for delights, who

Eph. 5. 31.

Psal. 45. 10.

Mat. 10. 37.

Lola. 14. 26.

who are willing to be two (or at odds) with all
so they may become one with Christ. To move
you to union with Christ ; consider,

1 Christ will disown all relations, and claims
to him, that want union with him. Though ma-
ny will cry to him, *Lord, Lord, have not we in
thy name prophesied, cast out Devils, and done many
wonderful works ?* to whom Christ will profess,
he never knew them, and say, *Depart from me, ye that work iniquity.* To the foolish Virgins, who
say, *Lord, Lord, open to us ;* Christ will answer,
Verily I say unto you, I know you not ; because they
had not received him, nor were they become
one with him, though they desired to be received
and rewarded by him. The outward piecings
of your selves to Christ by profession, without
inward knittings by affiance and affections,
will soon be pull'd away, Which are but like
the putting of a glass-eye into the hole of the
head ; or the tying of a wooden-leg to a living
body, or of a dead branch, to a growing Vine.

2 Without union or communion with Christ
in his death or resurrection (or conformity to
him therein) in his Graces, Spirit, Offices, Or-
dinances. Till ye be one with him, ye can have
no communication of spirituall blessings from
him ; No sap of grace from him as your root, till
ye be ingrafted into him, no more than a dead
branch hath from the tree ; No life nor sense from
him as your head, before you be incorporated
into him, no more than a glass-eye, or wooden-
leg hath from the body ; No seed of grace from
Christ as your husband, to bring forth fruit unto
God, till ye be married to Christ ; No nourish-
ment from him, *Except you eat the flesh, and drink*

Mat. 7. 22,

23.

Mat. 25. 11,
12.

Rom. 6. 3, 4,
5, 6.

Rev. 1. 6.

Rom. 11. 17.

Rom. 7. 4.

Joh. 6. 53.

Joh. 6. 35.

Col. 2. 7.

the blood of the Son of God; no growth or strength except you be rooted and founded in him, and built upon him.

As Christ could merit nothing for you, till his God-head and man-hood were really united; and as body and soul can have no fellowship together before they be conjoyned; no more can a Christian receive any saving benefits from Christ, before he be joyned to Christ.

1 Cor. 1. 30.

Christ is not made of God all to you, till you be in him, or be made by God one with him.

2 Cleared.

1 Get this union cleared to you, that you may know and be assured of your oneness with Christ. To this end,

1 Intreat of God the illuminating and testifying act of his spirit; that as he is the maker of this union for you, so he would be the witness of it to you; and shine upon it, to evidence it to you by his light.

2 Discourse often with your own hearts about it; *ſet*. how, or in what manner, and upon what grounds you have received Jesus Christ to your selves, to be your Saviour, head, and husband, &c. and knit your selves to him, to become one with him. A frequent search, survey or examination hereof, will make your union with Christ more manifest to you, or clear it to you by degrees.

3 Maintain-
ed.

3 Have a care, as to make and to clear, so to maintain this your union with Christ; suffer nothing to interpose between you, but what may make you cleave close, and hold fast together.

Especea'ly beware of sin, for that will cut asunder the sinews or ligaments that tie head and mem-

members, Christ and Believers together, sin will grieve and drive away the Spirit of God, and weaken, yea, wither the hand of faith. Uncleanness will take the members of Christ, and make them *1 Cor. 6. 15.* the members of an harlot.

Suffer no lust, no creature, no spice or spark of self to come between Christ and you, to divide or separate between you.

Keep the union of Christ and the Soul firm and strong, or else you break off communion with Christ, and lose vital influences and cordials.

Now because reception of Christ is the means of union with Christ, let me add some thing by way of caution and of motive to it.

I By way of Caution.

Beware of obstructions, or of what hinders your receiving of Christ, specially of these

I Ignorance of Christ, his excellency and al-
sufficiency; that he is most worthy to receive
honour, glory, and power, and to be received by
all that would be saved by him. The world re-
ceived not Christ when he came into it, because
it knew him not. The Disciples seeing Christ
walk on the Sea, were afraid of him; because
they did not know him; but when he said unto
them, *It is I, be not afraid*, then they willingly
received him into the ship. Then with Paul stu-
dy Christ, follow on to know him; and count all
things but loss for the excellency of the know-
ledge of Christ. They that know him will re-
ceive him, trust in him.

Obstruction
of re-
ceiving
Christ.
Rev. 4. 11.
and 5. 12.
1 Tim. 1. 15.
Joh. 1. 10.
Joh. 6. 19.
20. 21.
1 Cor. 2. 2.
Hos. 6. 3.
Phil. 3. 8.
Psal. 9. 10.

2 Insensibleness of the infinite need of Christ
to all intents and purposes, which if you saw, you
would

would say, *None but Christ, None but Christ*, and give me Christ, else I perish. You let meat and drink stand by you, and Physick also, if you be not hungry, nor thirsty, nor feel, nor fear sickness so will you neglect a Saviour, if you be not sensible of your sins, and soul necessities.

3 Unwillingness to part with sin (especially beloved lusts) to give a bill of divorce to them, makes you not willing to embrace Christ or to be married to him; men will not leave their sins for a Saviour, no not for salvation. Sin sets up a partition-wall, or separates between Christ and the soul, and keeps them at a distance, that the soul cannot come nigh him to take him. Sin darkens and blinds the eye that should behold Christ; withers the hand, that should receive Christ, and shuts the heart, that should entertain him. While you will keep sin, you neither will nor can take Christ, nor open your hearts to let the King of glory come in.

4 A fourth obstruction is fear of suffering for Christ, of bearing his Cross, that Christ may prove costly, or his wayes and cause cumbersome to you, if you receive him, that you may leave or lose for his sake, Father, Mother, Wife, Children, House, Lands, Goods, &c. Whereas your gain thereby will be infinitely great, you shall receive *a hundred fold more in this present time, and in the world to come life everlasting*

Mat. 19. 27,
28, 29.
Luk. 18. 29,
30.

5 Selfness. Self stands in diametral opposition to Christ, and must be receded from, and renounced, before Christ can be approached or received. Oh the difficulty of self-denial, and mans natural averfeness to it, it is next to ceasing to be himself.

Especially

Especially when a man hath a great self to deny, as great parts, power, wealth, friends. You would be something, and be at liberty; that hinders you from taking Christ to be your all, and to reign over you. You would be Lords, Jer. 2. 31. you are apt to rest, and take up in moralities, or in duties and ordinances, as your performances, not endeavouring to be made partakers of Christ in them, or by them. How many rest in coming to Church, not to Christ? In receiving of the Sacrament, not of Christ in or by it? This hinders your coming to Christ, receiving of Christ, submitting to the righteousness of God, and will make you fall short of Christ & Heaven. Rom. 10. 3.

Hearken to me ye stout-hearted (saith God) that are far from righteousness;—I bring near my righteousness. Isa. 45. 12, 13. Though God bring his Son and righteousness (in the tenders of both) near to you, yet if ye be stout-hearted, or swell, & be puffed up with conceit of your own righteousness, you are far from the righteousness of God, that is, from receiving it. A stomach full of self-conceit, will loath the Honeycomb of Christs Righteousness.

6 Dejectedness, or a despairing sense of your own unworthiness; Oh, you dare not come to Christ, you are so sinful, vile, worthless, wretched in your own eyes, you think your selves an abhorring to all flesh, much more to him *who is a God of purer eyes, than to behold iniquity.* Consider poor doubting souls, the greater your sins are, the greater need of a Saviour, the more unworthy you are in your own eyes, the more worthy in Christs sight. Had Christ suspended his entertainment of sinners till they had been worthy, none had ever received him. Who should object
your

your unworthiness, and reject you for it, but Christ? which he doth not, for he invites and receives the greatest and unworthiest of sinners to himself. Your unworthiness is no hindrance of Christs offer of himself to you, nor should it be of your receiving him.

Imitate *Abigail*; though she thought her self unworthy to be *David's* wife, and fitter to wash his servants feet; yet when he sent them for her to take her to be his wife, she refused not the offer, but arose, made haste, and followed after the messengers of *David* and became his wife. So do ye after the messengers of Christ (who offer him to you) to receive him for your husband notwithstanding all your unworthiness of him. Labour to remove all these impediments if you would receive Christ.

1 Sam. 25.
41, 42.

Motives to
receive
Christ.

2 By way of motive, to induce you to receive Christ. Consider,

1 Is it not a Christians duty to receive Christians into their houses, and entertain them kindly, as the Ministers of Christ? *Receive us*, saith Paul, *we have wronged no man.* The *Galatians* (before their fall from the truth) received *Paul* as an Angel of God; even as Christ Jesus, and would have plucked out their own eyes, and have given them to *Paul*; *Cornelius* received *Peter* with too much reverence, for he fell down at his feet and worshiped him, which *Peter* prohibited.

3 Joh. 9.

2 Cor. 7. 2.

Gal. 4. 14,
15.

Act. 10. 25,
26.

Mat. 10. 40.

Mat. 10. 41.

Christ accepts this as done to himself; *He that receiveth you* (saith Christ to his Disciples) *receiveth me*; and, *He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward*, that is, either that which God gives to a Prophet

Prophet, or to his host that entertains him, God blest *Gaim* for being the Churches host, or Rom. 16. 23. that reward a Prophet may give to him that receiveth him by his instruction, invocation, and benediction.

As the Prophet *Elijah* preserved the widow of *Sarepta's* barrel of Meal and cruse of Oyl from waiting or failing till God sent rain, and restored her Son to life, as a reward of her entertainment of him. 1 King. 17. 16.

Elisha rewarded the *Shunamite* (who received him often, and made a little chamber for him, with accommodations suitable) with giving her a son (for she was childless) and raising him again when dead. Ver. 23. 2 King. 4. 8, 9, 10. Ver. 14, 15, 17. Ver. 32. 36.

Christ commanded the seventy Disciples (when he sent them forth) into whatsoever City or house they entered and were received, that they should leave a blessing there both for body and soul, to heal the sick, and preach the Gospel to them: as for those that would not receive them, they should shake off the dust of their feet, as a witness against them. *Paul* healed *Publius* his father, and others that had diseases in the Island, as a reward of his receiving *Paul* courteously after his shipwrack, and honouring him with many favours. Luk. 10. 8, 9. Mat. 10. 14, 15. Act. 28. 7. to 11.

Apollos helped them much in *Achaia* (that received him) who had believed through grace, *Titus* had huge affections to the *Corinthians*, for their kind reception of him, conjoynd with a reverential respect to him. Act. 18. 27. 2 Cor. 7. 15.

Yea, you should receive readily and entertain kindly, not only Christs Ministers, but his little ones (any that are Christs, be they small or great) Mat. 18. 5, 6. Philem. 12. this 17.

this is grateful to Christ, as (*Philemons* reception of *Onesimus* was to *Paul*) who accounts and re-
 wards it as done to himself. — A righteous man
 in the name of a righteous man. Yea, strangers,
 Heb. 13. 2. For thereby some entertained Angels un-
 aware, as *Abraham* and *Lot* did, who left a blessing
 behind them. This is to be given to Hospitality,
 or to pursue it, as the word signifieth.

Even the *Barbarians* shewed *Paul* and his com-
 pany no little kindness after they had suffered
 shipwrack.

Now if it be a Christians duty to receive
 Christs Ministers; little ones, strangers, into your
 houses, much more to receive Christ into
 your hearts, and give him hearty entertainment;
 be confident you shall receive a Christs, a Gods
 reward for it, which will be infinitely greater
 than a Prophets reward, or a righteous mans re-
 ward.

Where ever Christ was received in the days
 of his flesh, the house or place fared the better for
 him. He brought salvation with him to *Zachary*
 his house, when he received Christ joyfully. He
 did the like to *Martha's* house, and he brought
 Resurrection also afterwards to *Lazarus's* body,
 after he had been dead four days. As soon as the
 Disciples received Christ willingly into the ship,
 the wind ceased; *Mar. 6. 51.* and the ship was at
 the Land, whither they went. He brought a calm
 with him, and speedy arrival.

Do you exercise Hospitality to Christians in
 your houses, and none to Christ in your hearts?
 who will exceeding abundantly reward you and
 bless you for it; Christ took it unkindly his Spouse
 kept him out so long till his head was fill'd with
 dew,

dew, and his locks with the drops of the night, before she would open to him, Cant.

5. 2.

2 The second Motive is, Did not the Earth open its mouth to receive *Abels* blood from *Cains* Gen. 4. 11. hand, shed in malice, and sucked it in by the pores thereof? And will not you open your hearts to receive Christs blood from Gods hand, shed for you in great love, to have it sprinkled on you, which blood speaks better things for your souls to God, and from God to your souls, than the blood of *Abel* did to *Cain*.

Heb. 12. 24.

3 The third Motive, is not this the great condemning sin, that men will not receive Jesus Christ? seeing that is the great command of the Gospel, and Christ will come in flaming fire, 1 Joh. 3. 32. to take vengeance on them that obey not the 2 Thes. 1. 8. Gospel; this is the great salvation tendered to you in the Gospel, which if you refuse, how can you escape great damnation?

If it shall be more tollerable for *Sodoms* and *Gomora* in the day of judgment, than for that City, which will not receive Christs Ministers Mat. 10. 14. nor hear their words; will it not be more intolerable for them upon this account, that they received not, but refused Jesus Christ himself. 15.

The sins of *Sodoms* will not sink men so deep into hell. as this sin will do of not receiving Christ when offered to you.

If the *Samaritans* were thought worthy to be consumed with fire from heaven, because they Luk. 9. 53. would not receive Christ, or give him a nights lodging; How much more are they worthy to be tormented in hell fire, who will not receive Christ into their hearts on earth? 54.

4 Motive

4 Motive. How ready are you to receive other things, yea, such as will not profit you? If profits, pleasures, or preferments come, you open heart and hand wide to receive them; yea, you say, who will shew us any such good? But though Christ be offered to you, and pressed on you in the Ministration of the Gospel, yet you have neither hand, nor heart to imbrace or receive Christ.

Know, and consider, if you have not Christ, you can have no hope here, you shall have no heaven hereafter. All the good things you receive in this life, without Christ, they are all the portion, heaven or happiness, you are ever like to have, which will end in a Hell, and torments that never shall have ease or end. *Son, remember* (saith Abraham to Dives) *that thou in thy life time receivedst thy good things, but now thou art* *Tormented. Woe unto you that are rich, saith* *Christ, for ye have received your consolation.*

Luk. 16. 25,
26.

Luk. 6. 24.

All receipts (though of the whole world) without Christ, cannot make you happy while you live, nor save you from the infernal pit when you dye. They are but conceits in apprehension, and they will prove deceits of expectation.

Christ cannot be found nor enjoyed in Heaven, if he be not sought for and received on earth.

When you come to knock at heaven-gate saying, as the five Virgins did, *Lord open to us*, it will be asked, do you bring a Christ with you in the arms of Faith else there is no Christ in Heaven for you: Where are the receivers of Jesus Christ? Let them come in, and inherit glory

ry, but shut all others out.

Christ will receive none to Heaven, who do not receive him by Faith on earth.



Labour to draw and derive from Christ every day, Grace, Strength, and Spirit sufficient for you ; Because, The third Duty.

1 **C**Hrist is all, and in all, that is, All-sufficient, or all things needful to salvation to all that shall be saved.

2 Christ filleth all in all.

Col. 3. 11.

It pleased the Father that in him (as the Treasury or Storehouse) All fulness should dwell, for Eph. 1. 23. Col. 1. 19. the supplies of all his members.

1 Go to Christ for Grace sufficient for you, to sanctifie you throughout ; as for faith, love, holiness, wisdom, humility, self-denial, for all grace whatever ye need ; for Christ is the full Fountain or Well of Salvation, out of which a Christian may draw these living waters by the bucket of faith with joy. 1 Thes. 3. 2. Cant. 4. 15. Isa. 12. 3. John 7. 38.

Of his fulness we all have received even grace for John 1. 16. grace, that is, abundance of grace according to our necessity and capacity, and for our conformity to him.

Hence, All the treasures of wisdom and knowledge are said to be hid in him; and that he is made unto us of God wisdom and sanctification. Look at Christ, as having in him a fulness of all that grace ye want ; and seek to him for fresh supplies Col. 2. 3. 1 Cor. 1. 30.

plies of grace daily, and upon all occasion, as ye go to the fire for heat, or to the Well for water.

2 Go to Christ for strength every day to do six things.

1 To conquer your corruptions, even those lusts which have as Lords ruled over you, and you as servants, or slaves rather, have obeyed and fulfilled them; to hate them more than ever ye loved them, as *Amnon* did to *Tamar*, and reject them with greater detestation, than ever ye imbraced them with delight; to say to them, *Get you hence, what have I to do any more with you? to keep your selves from your iniquities (as David did) that is, from those sins which are most suitable to your natures.*

2 Sam. 13.
15.

Psal. 18. 23.

Rom. 6. 6.

Rom. 6. 5.

There is a fulness of force and efficacy in the death of Christ, to crucifie the old man, and destroy the whole body of sin in you, *That henceforth ye should not serve sin, and to complant you into the likeness of his death.* Christ can strengthen a soul that is weak as a worm (as he Promised the worm *Jacob*) to thresh his corruptions that are as great as mountains, and break them small, and make his lesser sins as chaffe.

1Sa. 41. 14.
15.

Jain. 4. 7.

Eph. 4. 26,
27.

2 To resist the Devil and his tentations, so as to put him to flight, according to Gods promise, *Resist the Devil, and he will flee from you.* By unruly passions, as anger, envy, revenge, and by inordinate affections, as covetousness, uncleanness, and the like, men let the Devil into their hearts; Therefore saith Paul, *Be angry, and sin not; let not the Sun go down upon your wrath, neither give place to the Devil.*

Seek

Seek to Christ for strength, to keep Satan and his tentations out, that he may not by them get within you, or gain advantage against you. *He that is begotten of God, keepeth himself, and that wicked one, (that is, Satan, who is the worst of all bad ones) toucheth him not,* saith the Apostle John. 1 Joh. 5. 18.

This keeping of Satan, and his tentations out of the soul, conforms a Christian unto Christ, who said, *The Prince of the world (that is Satan) cometh, and hath nothing in me; he cannot tempt me to sin. I have no dry tinder of corruption within me to kindle with the sparks of his tentations.* Joh. 14. 30.

3 Seek to Christ for strength to overcome the world (as every one that is born of God doth, or should do dayly) all the profits, pleasures, honours, pomp and glory of it. Now your victory over the world consists in ordering all the things of it, even the most desirable and delectable things in it. So as 1 Joh. 5. 4.

1 They may not hinder you from seeking the Kingdom of God, and the righteousness there of in the first place; nor from making it your dayly exercise to keep a conscience void of offence toward God, and toward man, — and to keep your selves unspotted of the world; nor from following the Lamb (Christ) whithersoever he goeth. Matth. 6. 33.
Act. 24. 16.
Jam. 1. 27.
Revel. 14. 4.

2 As they may not draw you to mind earthly things; nor to set your affections on things below, to love the world, or the things of it, nor to fashion your selves to this world, nor to forsake either Christ, as the young man did who had great possessions; or the Communion of Saints, Col. 3. 2.
1 Joh. 2. 13.
Rom. 12. 2.
Mat. 19. 22.

2 Tim. 4. 10. *as Demas forsook Paul, having loved this present world.*

3 So as you be willing to leave father, mother, wife, children, house, lands, goods, even all your dearest and choicest interests, relations, and possessions under the Sun, for Christs sake.

Then are ye really Conquerours over the world.

4 Fetch strength from Christ every day, to exercise all your graces, and to perform all the duties of your general and particular callings, with diligence, sincerity and delight. *Paul had both confidence and experience hereof, when he said, — I can do all things through Christ, which strengtheneth me. And — We are not sufficient to think anything as of our selves, but our sufficiency is of God.* To exercise grace, and perform duties, is to walk up and down in the name of the Lord, to which God hath promised to strengthen his people. Lay hold by faith on the power of Christs Resurrection, as *Paul did, which can quicken you to new obedience, to walk in newness of life, and conform you to Christ therein.*

Oh labour to get this energy or effectual and powerful working of Christ in you, which will make you strive even to an agony, in the faithful and conscionable performance of your duties, as it did *Paul* in preaching Christ, for his peoples perfection and salvation.

5 Seek to Christ for strength to bear afflictions and crosses daily with patience, yea, with joyfulness, which was *Pauls* prayer and desire to God for the *Colassians*, that they might be strengthened with all might according to his glorious power,

power, unto all patience and long-suffering with joyfulness, and by patient suffering the evils of the world, to overcome them. In all which (even the greatest of them, as persecution, famine, nakedness, peril, sword) ye are more than Conquerours through Christ that hath loved you. Rom. 8. 35, 37.

And to be content in every condition, to be hungry, as well as to be full, to want, as well as to abound, to be abased, as well as to be exalted: which requires strength, as well as skill, and supportation, as well as instruction, as *Paul's* experience declares, which he lays forth in *Phil. 4. 11, 12, 13.* *I have learned in whatsoever state I am, therewith to be content*; here is skill, but that is not all; strength also is required thereto; therefore he adds, — *I can do all things through Christ that strengtheneth me.* This made *Paul* take pleasure in infirmities, reproaches, necessities, distresses, persecutions, for Christ's sake, because, when he was weak (in himself) then he was strong in Christ, or the power of Christ exerted and discovered it self perfectly, in supporting and sinewing him to bear and to overcome. 2 Cor. 12. 10. Verse 9. 3

6 Lastly, Get strength from Christ to persevere in the grace and work of God to the end, and to be faithful unto death, to hold fast your integrity and righteousness as long as you live, as *Job* did. Job 27. 3. to 7.

Paul obtained help of God to continue in the work of the ministry which he had received of the Lord, until he had fulfilled the same, and finished his course with joy. Acts 26. 22. Acts 20. 24. 2 Tim. 4. 6, 7, 8.

When you fear falling away from God or his wayes, or think how the enemies of your souls thrust sore at you to push you down, look ar, and

lay hold on the power of Christ, collecting a conclusion of confidence from thence, that you shall be holden up, because God is able to make you stand, saith Paul, — and to keep you from falling, and present you faultless, saith Jude v. 24. Yea, God is faithful, who shall confirm you to the end, that ye may be blameless in the day of Christ. Hold fast your confidence in the power of God, because ye are kept (as Peter tells you) by the power of God through faith unto salvation, and everlasting arms are underneath you.

3 Go to Christ for his Spirit to dwell in you, to lead you (as a guide) in all your ways; and into all truth, to teach you all things, as a Master; and bring all things to your remembrance, as a Monitor; as an Advocate within you, to make intercession for you with unexpressible groans, and teach you to cry Abba Father; as an Assistant to act and strengthen you to your whole duty.

As a witness by his sealing testimony of your Adoption and Salvation.

As a comforter for supporting, refreshing, and rejoicing your hearts; for under this notion Christ promised him.

As a Sanctifier, to furnish you with his gifts and graces.

Seek to Christ for the Spirit.

1 Because he is the Spirit of Christ, and if any man have not the Spirit of Christ, he is none of his. Christ hath abundance of the Spirit, For God gave him not the Spirit by measure, but an unmeasurable fulness thereof; and anointed him with the oyl of gladness above his fellows, (that is, his Brethren, or fellow-heirs) and for his fellows to disperse the same to them in measure.

sure according to their necessity and capacity. Eph. 4. 7.

2 Because the Spirit is prayed for by the Son to the Father, — *I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever: And he is promised to you both by the Father, and by the Son.* Joh. 14. 16.

1 By the Father; Ezek. 36. — *I will give my Spirit in the midst of you; which is a promise as free as can be made, as full as can be desired, as fit as if shaped a purpose for you, after God had taken measure of your necessities; as certain, as if it were performed already.* Ezek. 36. 27.

2 The Spirit is also promised by the Son again and again, both on the behalf of his Father; — *The Holy Ghost the Comforter, whom the Father will send in my Name; — and of himself, that he will give and send the Comforter, and upon that account it was expedient for him to depart out of the world; that he might send him as an end or fruit of his Ascension. Hence he is called the Holy Spirit of promise.* Joh. 14. 26. Joh. 15. 26. Joh. 16. 7. Eph. 1. 13.

Yea, God hath promised to pour his Spirit upon you plentifully, and to give him to you, not by drops, but by floods or streams, as those promises import. Isa. 44. 3. Zach. 12. 10.

Come to Christ for a greater measure of his Spirit dayly, *that you may be full of the Holy Ghost, as Stephen and Barnabas were. Which Paul presseth as your duty, — Be not drunk with wine, wherein is excess, but be filled with the Spirit; of which a soul can never have too much, yea, scarce enough. If ye be full of the Holy Ghost, ye shall be full of power, as Stephen was, and full of faith and goodness, as Barnabas, and* Acts 7. 55. cap. 11. 24. Eph. 5. 18. Acts 6. 8. Acts 11. 24.

- full of wisdom, as the Deacons at Jerusalem.
- Acts 6. 3. This fulness of the Spirit will fit you for office, as it did them, and for temptations, as it did
- Luke 4. 1, 2. Christ. *Who being full of the Holy Ghost, was led into the Wilderness to be tempted of the Devil; and for the Visions of Heaven and of Glory, as it did*
- Acts 7. 55. Stephen, who being full of the Holy Ghost, looked up stedfastly into Heaven, and saw the glory of God.

You see what supplies you should fetch from Jesus Christ every day for your souls, *scil.*

Grace, Strength, Spirit.

Let me shew you now two things.

The means
of receiving
grace,
strength, and
spirit from
Christ.

§ 1 The Means.

§ 2 The Grounds.

1 The means whereby you may get these from Christ, are

- 1 The hand of faith; thereby a soul pulls and draws from Christ, and receives to it self what-
- John 1. 16. ever it needs, as Grace to sanctifie it; Hence we
- Acts 26. 18. are said to be sanctified by faith in Christ; and
- Eph. 1. 19. strength to inable it; Hence it is said, *The great power of God worketh mightily in them that be-*
- Mark 9. 23. *lieve; — and To him that believes, all things*
- Gal. 3. 14. *are possible.* Faith is the hand that lays hold on
- John 7. 38. the Promise of the Spirit, that receives from
39. Christ the Spirit promised, — *He that believeth on me, saith Christ, out of his belly shall flow rivers of living water; this spake he of the Spirit, which they that believe on him should receive; So that believing is raking; Believing in Christ, is the means of receiving the Spirit from Christ; and the Spirit of Christ is a spring of living wa-*
- ter

ter (that is, of grace, peace, and joy) in the heart of a believer.

Faith receives as much grace, strength, and Spirit from Christ, as it can grasp and bring away; In what measure a soul believes in Christ, it receives all these from Christ, or Christ gives as we can receive.

Faith obtains its will of Christ, and therefore brings away no less than its handful from Christ, so did the woman of Canaan by her faith, *O woman* (saith Christ to her) *great is thy faith, be it unto thee, even as thou wilt.* And the Centurion by his, — *As thou hast believed* (saith Christ to him) *so be it done to thee.* According to your Faith (said Christ to the two blind men) *be it unto you.* Mat. 15. 28. Mat. 8. 13. Mat. 9. 29.

2 The second means is, the mouth of Prayer, to bespeak and beg these from Christ dayly. Cry mightily to him for them, as the Shunamite did to the King for her house, and for her Land. A faithful fervent Prayer returns from Christ loaded with spiritual blessings, as Bees do with Thyme to their hives from the flowers they have been sucking. 2 Kings 8. 5.

For by the mouth of Prayer made in Faith, a soul may suck much grace, spirit, and strength from Christ, as a child doth milk out of his Mothers breasts, or a Bee doth honey out of flowers.

To this end, consider that the Promises of giving, are made to asking, *Mat. 7. 7. Ask* (saith our Saviour, and it shall be given you; seek, and ye shall find. — What?

1 Ask grace, pray earnestly for it, and ye shall have it. *If thou knewest the gift of God* (said Christ

John 4. 10. Christ to the woman of Samaria, and who it is that saith to thee, give me to drink, thou wouldest have asked of him, and he would have given thee living water; That is, grace; Christ will give it, if we will ask it. If any of you lack wisdom, saith James 1. 5. James, (or faith, love, holiness, humility, patience, or any other grace) let him ask it of God that giveth (even grace) to all men liberally (that ask it earnestly and believingly, vers. 6.) and it shall be given him.

2 Ask strength, and ye shall have it. David Psal. 138. 3. had experience hereof, — In the day when I cried, thou answeredst me, and strengthenedst me with strength in my soul: For God gives power to the faint, and to them that have no might he increaseth strength. Isa. 40. 29. Paul put up earnest Prayers to God for the Ephesians, that he would grant them to be strengthened with might in the inner man, &c. And Eph. 3. 14, 16. for the Colossians, that they might be strengthened with all might according to his glorious power, &c. Col. 1. 9, 11.

3 Ask the Spirit of Christ and ye shall have him, Christ hath given you his Word (and that is good security) for it; — If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

All these, scil. Grace, and Strength, and the Spirit are gotten by Prayer.

Therefore when God hath particularized the mercies and promises of the new Covenant; — as, Ezek. 36. 25, 26, &c. A new heart will I give you, and a new Spirit will I put within you, this is a promise of Grace, — And Verse 26. I will put my Spirit within you, and cause you to walk in my statutes; and ye shall keep my judgements, and

and do them; this is a promise both of the Spirit, and of strength; he adds this as the means to obtain them all.

Thus saith the Lord God, I will yet for this be Verse 37.
inquired of by the house of Israel to do it for them, q.
d. I will be sought unto, and they shall ask them earnestly before they get them, praying, is inquiring and seeking.

As Promises of giving are made to asking; so Promises of filling are made to opening the mouth wide in Prayer, *I am the Lord thy God*, Psal. 81. 10.
—open thy mouth wide, and I will fill it.

3 The third means is the empty vessel of a hungry, thirsty soul, which you should bring to Christ, when you come to Christ for grace, and spirit and strength, to put the same into. As Eli- 2 Kings 4.
sha bid the widdow, whose oyl he multiplied, 3. 6.
Bring empty vessels, not a few; and the oyl run till all the vessels, were full. And as Rebeckah, brought Gen. 24. 19.
her empty pitcher upon her shoulder to the Well 16.
where Abraham's servant was, and filled it with water

To make your soul truly and really hungry and thirsty after the Grace and Spirit of Christ, two things are required.

§ 1 Self-emptying.

§ 2 Sense of emptiness

1 Self-emptying of sin, vanity, world, especially of the timpany or windy conceit of your own fulness. For that which is full already can receive no more. A man may be as full and sick with wind, as with meat, with conceit and opinion of himself, as with the reality of parts and deserts. The bottle that is full of bad liquor must be emptied to the bottom, before it can be filled

Intus existens prohibet alie-
num.

James 1. 21. filled with good. *Lay apart all filthiness (saith James) and the superfluity of naughtiness, and receive with meekness the ingrafted Word, which is able to save your souls.* Lay sin aside, all love and liking of it, when you come to receive the grace of Christ; or at least come to Christ for grace, to leave and lay aside your lusts.

2 Sense of emptiness of your want of Grace, Strength, and Spirit; for this will stir up strong desires in you after spiritual supplies; even hunger and thirst, which are the vehementest desires of nature, and of grace, and cause strong cries. As indeavour to lay sin aside makes your vessel empty, so sense of emptiness, or want of grace, makes the vessels of your souls open, or openeth the mouth of them, and puts them into an immediate capacity and receptivity of grace. The greater the sense of your emptiness is, the wider-mouthed is your vessel, and therefore sooner filled. Narrow-mouthed vessels are long in filling. *If Laodicea do not know that she is poor, blind, and naked,* her vessel is neither empty, nor open, but full, and stoppt, or corkt up. There is no vent for desires to come forth, nor hole for supplies to enter in: She will not buy of Christ, gold tried in the fire, that she may be rich; nor white rayment, nor eye-salve, though Christ counsel her to it.

Rev. 3. 17,
18.

Quest. *How may we be sensible of our emptiness of good?*

2 Cor. 13.

Ans. 1 Self-examination discovers soul-emptiness; ask your selves, and commune with your own hearts seriously, what faith, and love, holiness, and humility, sincerity, patience, and self-denial ye have. To search and seek out what ye

ye have, is the way to find out what ye want, or have not.

2 The exercise of grace, discovers the want of grace, for a man finds not the want of that he doth not use. As the using of legs or arms discovers the feebleness of them, or want of strength in them. Live the life of grace, exercise it upon all occasions; as patience in crosses, and provocations, humility in advancement, self-denial in near concerns, love to enemies, contentation in mean conditions, recompensing good for evil, love to enemies, and the like; this will cause you to see your want of grace, or weakness of grace.

Self-emptying, and sense of emptiness will beget hunger and thirst in you after the grace of Christ. To which let me give you two Motives.

1 The Promise of filling is made to the hungry and thirsty, as — *Blessed are they which hunger and thirst after Righteousness, for they shall be filled.* Mat. 5. 6.

— *He hath filled the hungry with good things. — He satisfieth the longing soul, and filleth the hungry soul with goodness.* Luk. 6. 21. & 1. 53. Psal. 107. 9.

A heart opened wide in desires, is a wide-mouthed vessel.

2 The threat of emptying is made to the full, and rich; for the rich (that is, such as are so in their own conceit, *Laodicea-like*) God sends empty away. *Wo to you that are full, saith Christ, for ye shall hunger.* This is as true in a spiritual, as in a temporal sense. Rev. 3. 17. Luke 1. 53. Luke 6. 24. 25.

4 The fourth means is, the Conduit-pipes of the Ordinances, especially Word, Sacraments, and communion of Saints. Wait on God in the constant and conscionable use of them, as the means

Ordinances are Conduit-pipes.

means ordained, sanctified, and set apart by God for your souls good. Christ is a Well of living water in every Ordinance.

The Word. 1 In the Word heard, read, meditated on, wait on God therein, both for the blessing.

1 Of the womb, that is, of Regeneration; for ye are begotten with the Word of Truth, and born again by it.

James 1. 18.

1 Pet. 1. 23.

1 Pet. 2. 2.

Rom. 15. 4.

2 And of the breasts, that is of nutrition; for growth in grace. *As new-born babes desire the sincere milk of the Word, saith Peter, that you may grow thereby; — and for comfort; for the two Testaments are the two breasts of the Christians consolation.*

The Sacrament.

2 In the Sacraments, for in both, Christ is a fountain of blood, and of water.

1 Of blood, for your justification, to wash away the guilt of your sins. Therefore remission of sins is sealed to you.

Acts 2. 38.

1 Baptism, Repent, saith Peter, and be baptized for the remission of sins.

in 2 The Lords Supper; — Drink ye all of this cup, saith Christ, for this is my blood of the New Testament, which is shed for many for the remission of sins.

Mat. 26. 28.

Heb. 10. 19.

—And for your salvation, for the blood of Christ opens Heaven to you.

Therefore salvation is sealed to you.

Mat. 16. 16.

1 Pet. 3. 21.

John 6. 54. in 58.

Baptism, — He that believeth and is baptized, shall be saved. And

The Lords Supper, *Whoso eateth my flesh, and drinketh my blood, saith Christ, hath eternal life.*

—And for your consolation, for the blood of Heb. 12. 24. sprinkling in both Sacraments speaks better things than

than the blood of Abel; for that spake wrath, horror, and vengeance to Cain, but this speaks peace, joy, and comfort to you that believe.

2 Christ is a fountain of water in both these Gospel-Sacraments for your Sanctification, both

1 Privative, to purge away the pollution, and drown the power of sin in you. And

2 Positive, to infuse the grace, and Spirit, and power of Christ into you, to make you habitually holy, and righteous, and to increase all these in you.

Hence both these Sacraments were instituted by Christ, not only to be seals of your justification and salvation, and of interest in the Covenant God hath made with you, and your seed; and not only to give assurance thereof, but to be also instruments of conveyance of his Spirit and Grace, for the sanctification of you and yours, and for the augmentation and confirmation thereof, by way of initiation in Baptism, and of nutrition in the Lords Supper.

Thus the streams of water and blood flow out of the side, yea, out of the heart of Christ, and run in the channels of the Sacraments.

Wait upon God in due manner in them, in the Sacraments, to get both these streams of water and blood into your souls, to run quite through them.

All Gospel-Ordinances are the paths of the Lord, which drop fatness upon your souls, showers of blessing, feasts of fat things full of marrow. Hungry souls get many a good bit, and sad souls much sweet refreshing in them.

Those that neglect Christs Ordinances, or think themselves above them, they are not under

under the droppings of Christs grace, and effusions of his Spirit. They are not in a posture of filling no more than a vessel is, which is either removed from the Cock, or set above it.

Humility.

5 The first and last means is, the stoop and bend of humility, to be little, yea, vile in your own eyes, to stoop low, and lie at Christs feet, when you come to him for grace; for such an humble posture of soul is fittest to ask, and to receive grace in and from Christ. For *he gives grace to the humble*. Observe, those ever sped best, who made humblest addresses to Christ, as the wo-

man of Canaan, to whom Christ said; — *Be it unto thee even as thou wilt*; she fell at Christs feet,

saith *Mark*; so did *Fairus*, one of the Rulers of the Synagogue, whose daughter Christ raised from death. The woman that was a sinner stood

at Christs feet behind him weeping, and washed his feet with her tears, and wiped them with her hairs, to whom Christ forgave her sins, which were many. The Centurion sent a very humble request to Christ, whose Faith Christ commended, and whose servant he healed. You set

your vessel low on the ground when you would fill it; so must you do your souls, under the water spout of the Ordinances. Valleys and low grounds are fruitful, when high hills are barren: Humble hearts are full of the fruits of the Spirit within, and of righteousness without; but lofty Spirits are empty or barren of both.

Grounds of receiving grace and strength from Christ.

Thus you see the means whereby you should come to Christ for all soul-supplies.

2 The Second thing is, the grounds upon which you may come confidently to him for the same;

I shall lay five before you, do you lay them up in your hearts.

1 The first ground is, the nature of goodness which is diffusive in all. — In God the Creator, who, as if not content to be good in himself, yea, goodness it self, he communicateth it in making a world full of good creatures, that he might have occasion of doing good to others.

Thou art good and doest good saith David.

Psal. 119.
68.

2 Yea, in the creatures. Every one according to its kind is free to let out the goodness God put into it; as the Sun its light, the fire heat, the earth her fruits.

3 Is not goodness as diffusive in Christ your Redeemer? Yea, is not Christ so much more communicative of his goodness and benefits to his people, than all the Creatures can possibly be, by how much Christ is better than them all, he being goodness it self? Hence Christ is compared to the chiefest and communicativest creatures as Sun, Fire, and Water.

The second ground is, the manifold engagements Christ hath upon him to give forth supplies suitable to all your needs; Especially these,

1 Faithfulness ingageth him to it; because hereby he dischargeth a trust reposed in him by his Father, which was to be the treasury of all good things, for all the people: My God shall supply all your necessities by Christ Jesus.

Phil. 4. 19.

It pleased the Father that in him all fulness should dwell. Why so? *To the end he might fill all in all.* that is, all his people. with all things needfull to salvation which will make his body to be the fulness of him. *In Christ are hid all the*

Col. 1. 19.

Eph. 1. 23.

Col. 2. 3.

treas-

treasures of wisdom and knowledge. Why to? That
 ye might be compleat through him. When Christ
 ascended on high, he received gifts for men, saith
 Psal. 68. 18. *David*; he gave gifts to men, saith Paul; that is,
 Eph. 4. 8. he received them to the end he might give them.
 This is the will of the Father, that as he should
 lose none of those he gave him, so that they
 should lack nothing. — Surely shall one say, (that is,
 any one who believes) *In the Lord I have right-
 oness, and strength*; grace sufficient, though there
 in myself.

2 Justice obligeth him to it, because hereby
 he distribures commodities to them for whom
 they were bought, and divides the inheritance
 (of grace) among Brethren, and gives to every
 one (of his people) his own, which is an act of
 justice. Upon the interest and account of Christ's
 Death, Grace, Peace, the Spirit, Power, and Joy,
 &c. are all yours, for he purchased them for you
 with his blood; He gave himself for his Church,
 Eph. 5. 25, that he might sanctifie it, and cleanse it, and present
 26, 27. it to himself a glorious Church, without spot or
 wrinkle, or any such thing. You may go to Christ
 and claim his benefits as yours, as bought for you,
 as having a propriety in them.

Further, hereby Christ payeth Legacies to them
 to whom they are bequeathed, and due by Will;
 even by himself to his people in his last will and
 Testament, in which he bequeaths to them his
 Luke 22. 26. Peace, his joy, his grace, Spirit, and the eternal
 Joh. 14. 27. inheritance.
 Heb. 9. 15.

Now Christ by Communicating these to his
 people, he makes his own hands his Execu-
 tors.

3 Truth ingageth him to it; for by giving you
 what

what good things ye want, he doth but perform the promises he hath made (thereof) and fulfils his Word unto his servants; and the covenant of grace, whereof Christ is both Mediator and Executor.

4 Relations between Christ and his people, and his love, tender care of them; and desire of their good, and delight in it (for he takes pleasure in the prosperity of his Servants) oblige him to it. For Christ in supplying their necessities, he doth but provide for his own, as pasture for his sheep, furniture for his house; food and rayment for his household; all true Christians are the family of Christ. *If any provide not for his own, and especially for those of his own house, he is worse than an infidel.* 1 Tim. 5. 8.

Christ in communicating his Spirit, and the fruits thereof, doth adorn, nourish and cherish his Spouse; he decketh her with Ornaments, puts bracelets upon her hands, a chain on her neck, and a jewel on her forehead, ear-rings in her ears, &c. Ezek. 16. 11, 12.

He doth supply and refresh his own brethrent Christ and Christians are one Fathers children, wherefore Christ is not ashamed to call them brethren. God gave several commands for the supplies of a poor brother. As, *Thou shalt not harden thy heart, nor shut thy hand from thy poor brother; but thou shalt open thine hand wide to him, and surely lend him sufficient for his need.* Heb. 2. 11. Deut. 15. 7, 8.

Every one that is poor in spirit, is a poor brother to Jesus Christ; for we are members (saith Paul) of his body, of his flesh, and of his bone. Eph. 5. 29. 1 Whoso hath this worlds goods (saith John) and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of

God in him? Jesus Christ hath the goods of the world to come, in his dispose, as Grace, Peace, Joy, and glory; he knows all the needs of all his poor brethren, if he then should shut up his bowels of compassion from any of them, and not supply them, how could the love of God dwell in him? yea, how could he be either God or love? for *God is love*. Harbour not such an unworthy thought of Christ in your bosoms for a world. Lastly, suitable supplies of the necessities of poor Saints, is Christs kindness to his friends

5 The goodness of his nature obligeth Christ to it, for in giving all good things to his people, he doth but act his own genius, or exercise his bounty, or run his own course, or proper motion, that is, to distribute and to communicate, which is his delight, and his glory; for hereby be in all things hath the preheminance: and it is as natural to Christ, to do good, as to be good, to which he is as willing and ready, and hath as great, yea, greater propensity, than is in the Sun to run his course; though he rejoyceth to do it, as a mighty man to run a race; or than is in the fire to burn, in the water to flow, or in the sparks to flye upwards: the grain of his disposition lies that way.

2 This is the second ground, the ingagements that lye upon Christ to supply us, which are encouragements to us to come unto him.

3 The third ground of your coming to Christ for what your souls want, is Christs invitations and promises.

1 Christs invitations of all poor souls to him, who feel a need of him or of any thing from him, who

who thirsteth after him; and his invitations are very free, general, and gracious. *Jesus stood and cried, saying, If any men thirst let him come unto me and drink.—So let him that is a thirst come.—* John 7. 37. Rev. 22. 17. *Come unto me all ye that are weary and heavy laden, and I will give you rest.* Mat. 11. 28. Entertain these invitations into your hearts. Christ is serious and sincere in them. He that bids you come, will he not bid you welcome? Is not his bidding ground sufficient for your coming to him? Mar. 10. 49. Arise and go to Christ, behold he calls you.

2 Christs Promises.

1st Of repletion, that he will not give you bits or scraps, but fill you—*He filleth the hungry with good things, saith Mary; Open thy mouth wide, saith God, and I will fill it.* Luke 1. 53. Psal. 81. 10.

—Yea, not only to fill you but to satiate you;—*Let your soul delight it self in fatness.* Isai. 55. 2.

2^d Of satisfaction, that is, to give you what your hearts can desire, or what your heads can devise. —*God satisfieth the longing soul, and filleth the hungry soul with goodness,* Psal. 137. 9. Thus God satiates the soul both of Priest and People.

4th Lastly Christ hath given you Promises of cheapness of all soul-commodities to be had from him, Grace, Peace, Spirit, Joy, you may buy them without money, or money-worth. This Christ hath published by Proclamation.—*Ho, every one that thirsteth, come ye to the waters, and he that hath no money; — For coming is baying, and thirsting is the price. I will give (saith Christ) to him that is a thirst of the fountain of the water of life freely.* Isai. 55. 1. Rev. 21. 6. & 22. 17.

4 The fourth ground is this, mens not coming to Christ for grace, or whatever they want, is the cause of their condemnation, and of Christs complaint; take it as it came out of Christs own mouth, — *Ye will not come to me that ye might have life. Will ye loose grace and life for lack of fetching, or of coming to Christ for it?*

5 The fifth and last ground is, to fetch supplies from Christ dayly for your souls, is the life of faith, or to live by the faith of the Son of God, as *Paul* did, that is, to live upon *Jesus Christ* by Faith, for all things requisite to make you holy here, and happy for ever hereafter. This life of Faith is a soul-sustaining, soul-nourishing, soul-sanctifying, soul-saving, God-glorifying life; a life supernatural and spiritual in the beginning and proceeding of it; celestial and eternat in the end of it: For the end of your Faith, saith *Peter* is the salvation of your souls.



The fourth
Duty.

Perform your Duties to God and Man every day, with conscience, affection, diligence, vigilancy, and sincerity.

1 **P**erform your duties to God every day, especially these four.

1 Prayer.

2 Reading of Gods Word.

3 Meditation.

4 Exercise of grace upon all occasions.

Prayer.

The first duty is Prayer to God, both

1 Alone

§ 1. Alone.

§ 2. And with your Families.

1. Pray alone, for this you have Christs Precept, and practice.

1. His Precept. *When thou prayest enter into thy Closet, and shut the door, and pray to thy Father, which is in secret, &c.* This is Christs Rule or Law for private Prayer. Mat. 6. 6.

2. His Practice, for rising early in the morning Mark 15. 41
a great while before day, he went out, and departed into a solitary place, and there prayed.

God sets a mark of observation and favour upon such as pray in secret, as on *Paul*, who did pray after his conversion, — *Saul of Tarsus*, be- Acts 9. 11.
hold he prayeth.

Peter it is like had been praying alone upon the Acts 10. 9,
house top, when he fell into a trance, and he 10, to 14.
saw the heaven opened, and a vessel descending unto him,
full of all manner of beasts, &c.

2. Pray with others, especially with your families, upon these six grounds. Grounds
for Family-
prayer.

1. Christs platform of Prayer, directs you to pray with others as well as alone, — *Our Father* Matth. 6. 91
which art in heaven, — not my Father; which teacheth, that Christians should pray joyntly together, as well as severally asunder.

2. This hath been the ancient practice of godly Families, both under the Old and New Testament.

1. Under the Old Testament, *Abraham*, when he removed with his Family from place to place, where he came, *He builds an Altar, and called upon the Name of God, as to Bebel,* — and at

- Gen. 13. 4. *Beerseba.* *Joshua's* resolution and practice was this, — *I and my house will serve the Lord.* When
& 18. 8. &
26. 25.
Josh. 24. 15. *David* had settled the Ark, and good orders in
1 Chron. 16. the house of God, he returned to bless his house,
43. that is, to pray with, and for his Family, as he
2 Sam. 6. 20. had done for his People. If *Job* offered sacrifice
Vers. 18. and prayed for his Sons when they were absent
from him, is it not probable *Job* did the like
with them, when they were at home with him,
Job 1. 5. seeing it is said *Thus did Job continually?* Queen
Meth. 4. 16. *Esther* and her Maids prayed and fasted to-
gether.

For God required of his people then Family-worship, as well as Tabernacle-worship, or Temple-worship, that they should worship him in their own houses, as well as in his.

Yea, Family-worship was the first worship performed to God in the World, for a long time.

- Zech. 12. 12. *Zechariah* foretels, that when God shall pour forth the spirit of grace, and supplication in the latter dayes (which hath, I conceive, a special eye upon the Jews) then Families, Families, that is, every Family, apart, shall mourn for their sins, in crucifying the Lord of life.

- Acts 10. 2. Under the New Testament, Christ prayed with his Disciples; *Cornelius* a devout man, feared God with all his house, and prayed to God alway. That implies, he prayed with all his house, and he kept a constant course in Prayer, and this was at least part of his devotion, and God testified his acceptance thereof to him by an Angel from Heaven.

Hence divers godly persons in the New Testament are said to have Churches in their houses,

as *Philemon*, vers. 2. *Aquila and Priscilla*, *Nym-* 1 Cor. 16.
phas, Col. 4. 15. whereby (as some conceive) are 19.
 meant their own private Families, being religi-
 ously disposed, and a constant course of holy
 Duties observed therein.

It was the care and endeavour of the godly in
 those times to make their Families *households of*
Faith, and of fear; I mean fearing God, as all
Cornelius his house did. Such were *Aristobolus* his Rom. 16. 10,
 household, and the household of *Narcissus* which II.
 were in the Lord, — and of *Onesiphorus*. 2 Tim. 4. 19.

All which were religious Families to which the
 Apostle sends salutations.

These are ensamples to you, and copies set by
 the Holy Ghost for you to write after. Your Fa-
 milies should be *little Churches*, and *Households*
of Saints, and you should make your houses *Be-*
thels, that is, *Houses of God*; and to that end make
 them *Houses of Prayer*, else God will not own
 them for his; *My house*, saith God, *shall be called*
a House of Prayer; This is Gods mind concern-
 ing every house that is dedicated to him, whe-
 ther it be a Temple-house, or a private dwelling
 house.

Holy duties duly performed are a means to
 make Families godly, and their houses *habitations* Job 8. 6.
of righteousness.

To bring Christ and salvation to a house, as Luke 19. 9.
 they came to *Zachens* his house; and to obtain
 of God sanctifying grace for all in the family; at
 least restraining grace to curb corruption, and
 keep it in. As you may observe in some, who
 carry well while they live in godly families, but
 afterwards miscarry when they remove to places
 of liberty.

God

God requires no less (if not more) Family-worship of his servants under the New Testament than he did under the Old; that all who dwell together in a house, should serve God together in their family; pray together, as Masters and Servants; and give thanks together, which

Col. 4. 1, 2. *Paul* holds forth, when he saith, *Masters, give unto your servants that which is just and equal;—Continue in Prayer.*

Husbands and wives should also pray together, which *Peter* intimates, when he requires husbands to give honour to their wives, as to the weaker vessels, *That their Prayers may not be hindered.*

3 The third ground of Family-prayer, can Christians put their houses to better uses than by Prayer, and the service of God? Is not that as needful, profitable, and comfortable an use, to pray in them, as to eat, drink, sleep, work, or play in them?

Houses (as well as Temples) were, and are to be dedicated to God by the Inhabitants at their first entrance into them; the *Jews* were commanded to do it. *David* did so, and should they not be used afterwards for the service of God, as places to Pray, read the Word, and sing *Psalms* in?

Deut. 20. 5.
Psal. 30.
Title.

Col. 3. 16.

And is there not as good fellowship in holy duties, as in any bodily exercises? Shall you that dwell in one house, eat, drink, work, and play, lie, and sleep together, and not pray together? what a sin and shame is this? what a damage to your selves? what a discredit to the Gospel, and dishonour to God, and bad example to others, especially for those that make a profession, to neglect

neglect duties of Piety in their Family? to do all together that concerns the benefit of the outward man, and to do little or nothing joyntly that conduceth to the good of their souls.

Why should not all in a Family eat alone, as well as pray alone.

4 The fourth-ground is, Family-prayer will interest God in all you have and do, and make him the *Master of the house*, the God and guide of all your ways and works. It will draw down the blessing of God upon you, and all yours; your houses, relations, callings, labours, estates, creature comforts; upon all you take in hand, or go about; All shall be *sanctified to you*, and made *1 Tim. 4. 9.* prosperous by Prayer.

God will protect and prosper, and bless those Families much, that pray much, as *God blessed 2 Sam. 6. 11. Obed-Edoms house for the Ark sake: Godliness is 1 Tim. 4. 8.* profitable for all things, as well in Families, as in any other society.

Family-prayer may procure all Family-blessings.

5 The fifth ground is, the neglect of Family-duties will produce.

§ 1 The sad effects of Judgement.

§ 2 The bad effects of sin.

1 The sad effects of Judgment. For there is a Prophetical imprecation against all Families that neglect this duty of Family-prayer. Whether they be such as never used it, or those that have formerly performed it, but now lay it aside, or use it seldom. *Pour forth thine indignation, saith Jer. 10. 25. the Prophet, upon the Heathen that know thee not, and on the Families that call not on thy Name.*

Observe

Observe how the Prophet couples the Hea-then and the Families that do not pray together, as being alike.

Treatise of
divine wor-
ship.

Mr. Perkins saith, the Families in which God is not worshiped, are no better than companies of Atheists. For this is one property of an Atheist,

Psal. 14. 4. *Not to call upon God.*

Wo to all such who do not pray, nor serve God with their Families! *The Word of the Lord is against you*; sentence is already given, and you know not how soon God will give order for the execution of it upon you.

Zeph. 2. 5.

Consider it, and lay it to heart; all you that neglect Family-duties, are not you and yours under this Prophetick curse? and liable to the pouring forth of Gods indignation upon your selves, your houses, families, shops, wares, all, &c? Doth not the wrath and judgments of God hang over your heads night and day? how can you eat and drink with delight? or how dare you lie down to rest? seeing you are subject to the effusion of Gods wrath continually.

2 The neglect of Family-duties will produce bad effects of sin; as a decay of Religion, of the practice of Piety, and of the power of godliness; of Gods worship in Families (if there were any there) and apostasie or backsliding from God, his truths, ways, and Ordinances. The shutting out of Duties out of Families opens the door to let prophaneness and wickedness in, as drunkenness, swearing, uncleanness, pride, jars, vanity, without check or controule. When Duties go down, disorders get up.

This turns *Bethels* into *Beth-aveus*, Religious Families like old Chappels) into Stables, and beast-

beast-houses, in respect of the vile disorders and filthy manners of the inhabitants. It may well be written upon the doors of such houses (as one saith) *Lord have mercy on us*; Here is no care of souls, no trading for Heaven. Yea, hence proceeds corruption both of Church and Commonwealth; Families being the *Seminaries*, or *Seed-plots* of both, and lay the foundation either of reformation, or of corruption and ruine to both.

Revolting Families (if great) may spoil whole Countries; as *Cains* family did the old world, and as *Chams* and *Canaans* did the new, after the flood.

6 The sixth and last ground is this, you may leave your Families to God, your wives, children, servants, and bid them farewell with comfort, when you die, you having this witness in your bosom, they and you prayed, and served God together so long as you lived. Then you may say to them, as Christ to his Brethren, *I ascend unto my Father, and your Father, and to my God, and your God*, and I hope that you shall be gathered to me in due time, that we shall meet with comfort at the last day, and I shall present you with joy before the Lord, saying, Behold, I, and the wife, children, servants, whom the Lord hath given me. Then we who have prayed to God faithfully together on earth, shall praised God together for ever in Heaven.

Jer. 49. 11.

John 20. 17.

Gal. 8. 18.

Quest. *What are the causes of this sinful and woful neglect of Family-duties?*

Ans. These two especially.

Causes of the neglect of Family-duties.

1 Licentiousness, or worldliness; men are so given to their lusts, either pleasures, profits or preferments, as they are not at leisure, or have

no heart to serve God with their Families. They cannot spare time once in a day, or scarce in many dayes to pray with their family. Mark what I say, cursed is that gain, pleasure, or honour, that is gotten with neglect of duties to God in Families.

2 Cause is, loose opinions under pretence of new Lights.

As if duties in Families were but forms, and to be laid aside, as not required or imposed by God: As if we were at liberty to do them, or not to do them; or when and how we please, Or, as if the liberty purchased for us by Christ, freed us from duties; at least, from the necessity of them, from tie of conscience, or obligation to them.

Curled be those opinions which make men negligent of holy duties in their own houses. That pretended Light is palpable darkness, which lets men see neglect of duty to be Christian liberty.

This Prayer to God both alone, and with your families, is a duty you owe, and must perform to God every day: therefore Christ hath taught

M.t. 6. 11. you to pray daily *after this manner*—Our Father,

1 Thes. 5. 17. &c Give us this day our daily bread, that is. every day. And Paul bids you pray continually, or without ceasing, that must needs be every day.

As the Gospel commands it, so reason persuades it; you have dayly necessities to be supplied, both for your selves, and for your families; for your souls, and for your bodies. Necessities as well personal, as domestical; Spiritual, as temporal. Christians should get their living by praying, as well as by working. And you have dayly evils

evils and infirmities, inward, and outward, to be prevented, removed, or healed. Therefore you stand in need to pray or petition God every day both alone for your selves, and with your families, for them; for the supplies and repairs of grace for your souls, of health for your bodies, and of strength and defence for both.

You *shall* pray, and have just cause to confess your sins to God, repent of them, and beg pardon for them every day, as Christ directs you. And Gods mercies are renewed upon you, and yours daily, for which you and your families have cause to give thanks to God, both severally and jointly; every day.

Quest. But how oft should we pray both alone, and with our families every day?

Ans. Twice at least, that is, morning and evening. That is a Christians daily exercise, or the morning and evening sacrifice, which Christians are obliged to offer up to God every day, in their families, and in their closets, according to a Gospel-form and pattern, as well as the Jews were under the Law, and according to the Law. Equity requires it, necessity presseth it, and engagements oblige to it.

Prayer is the bar to shut in all at night, and the key to open all in the morning.

This was Davids daily Prayer.

My voice shalt thou hear in the morning, in the morning I will direct my Prayer unto thee, and will look up.--In the morning shall my Prayer prevent thee, said Heman. That is the fittest time for devotion, you being then fresh in your spirits, and freest from distractions. Which opportunity for holy duties may fitly be called *the wings of the morning*. And,

Mat. 6. 11, 12.

Lam. 3. 23.

How oft ought we to pray every day?

Psal. 5. 2.

Psal. 88. 13.

Psal. 139. 9.

And, Let my Prayer be set before thee as incense, *Psal. 141. 2.* — and the lifting up of my hands as the evening sacrifice, saith David.

Psal. 55. 17. Yea, David prayed Evening, Morning, and at Noon; these three times in the day they used to pray in Israel. Daniel did the like, even in the

Dan. 6. 10. time of danger; — He kneeled upon his knees three times a day, and prayed, and gave thanks before God as he did aforetime.

Psal. 119. 161. Yea, seven times a day do I praise thee (that is very often) saith David, because of thy righteous judgments.

Reading of the Word. 2 The second duty is, reading of Gods Word, which all sorts are bound to do, Young as well as

2 Tim. 3. 15. Old. Timothy knew the holy Scriptures from a child, this made him excel in his youth. This is

Prov. 22. 6. the way wherein children should be trained up, when they are young, and they will walk in it, and not depart from it when they are old.

Deut. 17. 19. High as well as low. It is the duty of a King, to read in Gods Book all the days of his life.

To this end he was enjoyn'd to write him a Copy of his Law in a Book; i. e. to get it written

Verf. 18. for him, out of the Original Book of the Law; *Deut. 31. 26.* which was kept in the Sanctuary; — and it shall

be with him (saith God) that is, he shall carry this Copy of the Law with him (as his *vade mecum*) whithersoever he goes, whether to the Throne of his Kingdom, or to the Wars; should not Christians buy them Bibles, and read in them all their days (even the King of Israel is not exempted there-from) and carry them with them as their Companions, when they go abroad? Mark the benefits thereof, to move you effectually thereto; By dayly and diligent reading of the Word of God.

1 Lessons are to be learnt; two principal ones,
scil. How to fear God, or worship him aright; *Deut. 17.*
 How to keep his Commandments; or obey him *19.*
 aright.

2 Evils may be prevented, two especially.

1 Pride of heart, which God will not permit in a King, much less in inferiour persons.

2 Turning aside from Gods command, either to the right hand, or to the left.

3 Blessings may be procured thereby, both to your selves, and to your children.

As the King of *Israel* was commanded to read in Gods law all his days, to the end he might prolong his days in his Kingdom, he and his Children in the midst of *Israel*. As it is your duty to read the Word, so to apply it to your selves, to work it, and warm it, and hide it by meditation in, and upon your hearts, to be ingrafted in *James 1. 21.* you.

As to read the Word of God, and apply it to your selves, so to speak of it to others, is the duty of a Christian dayly. This is commanded both in the Old Testament, as *Exod. 13. 9.* The Lords Law shall be in thy mouth, *Deut. 6. 6, 7.* The words which I command thee shall be in thy heart, and thou shalt whet them diligently upon thy children, and thou shalt talk of them, when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up, *Josh. 1. 1.* This Book of the Law shall not depart out of thy mouth.

— And also in the New, *Col. 3. 16.* Let the Word of Christ dwell richly among you; teaching and admonishing one another.

H

This

Read Gods
Word every
day.

This reading of Gods Word is the Christians duty every day.

Exod. 16. 4.

Reas. 1 Because the Word is *pabulum animæ*, food for the soul, Manna from Heaven; and reading of the Word is *feeding of the soul*, as providing of food for it; like *Israels gathering of Manna*, which they did, to wit, *the portion of a day, in his day*; that is, so much as was sufficient for the day. Reading of Scripture is that to the soul, which *dinner and supper* is to the body. Scripture-readings are soul-meals, which a hungry soul will prefer before bodily food; *Job esteemed the words of Gods mouth more than his appointed food.*

Job 23. 12.

Exod. 13.

18.

Deut. 14. 1.

Reas. 2 Gods Word is the Christians *armory or magazin*, to furnish him with spiritual weapons, as shield and buckler for his defence against his spiritual Enemies, Sin, Satan, World. Reading of Gods Word is a means of putting on the whole Armour of God; of girding the Sword of the Spirit upon the thigh of the soul (or a *Scriptum est*) to repel Satan, to dissect tentations, and to peirce corruptions to the heart. This will put sword and spear into his hand, for the offence of Soul-enemies. A Christian should walk through the world, as *Israel came out of Egypt*, that is, *harnessed*, not only marshalled by five in a rank, but weapon'd. The Chapter you read in the morning may strengthen you against your corruptions, and tentations in the day. A soul unfenced with Scripture, is like a man unarmed in War. Gods Word is also like an Apothecaries-shop, wherein are healing Medicines for all sorts of spiritual diseases; and reading of the Word is preparing Physick for the Soul.

Reas. 3

Reasⁿ 3 Because the Word and Prayer are consentany duties which should be coupled together as the Christians dayly exercises or services. As under the Law *Aaron lighted the Lamps*, and *burned Incense Evening and Morning*, therefore it was called a *perpetual Incense*; and God commanded to bring the pure Oyl-olive beaten for the light, to cause the Lamp to burn continually. The Lamp signified the Word of God, for the Commandement is a Lamp, and the Law is Light *saith Solomon*, —and Prayer, Incense, The reading and opening of the Word, the Lighting of Lamps; and fervency in Prayer is the burning of Incense. The doing of these both at one time, directs you to joyn the Word and Prayer together, as a morning and evening Sacrifice in your families. The Apostles gave themselves continually to the Word and Prayer; Christians should do the same dayly, morn and even. For every thing is sanctified by the Word and Prayer, *saith Paul*.

The third duty is meditation, of God, his greatness and goodness, holiness, wisdom, power, justice, &c. Steep your thoughts in the meditation of these, as *David* did, and of the Law of God, which was the familiar subject of *David's* thoughts, who was a man of meditation. The Jews had several means to put them in remembrance of the Law continually. They had it written in pieces of Parchment, which they wore as frontlets on their foreheads, as bracelets on their arms, on the fringes or borders of their garments; these are the *Phylacteries* Christ mentions, when he reproves the Jews for their Hypocrisie; and they were commanded to write

Deut. 6. 8, 9. Gods Words upon the posts of their houses, and on their gates; both for their own meditation, and household instruction. Also of the works of God, should you meditate. But of meditation more largely afterwards in the Government of the thoughts, where you will be directed to begin the day with the thoughts of God.

Meditation of God, his Word, and works, is the dayly, yea, and nightly duty of a Christian, in the intermission of sleep, and before, and after.

Josh. 1. 8. God commanded Joshua, to meditate of the Book of the Law day and night, that it should never depart out of his mind, or mouth. This was David's practice, the man after Gods own heart, — *Thy Law is my meditation all the day*; that is, the whole day, or both night and day, and from day to day. And it is the blessed mans mark, *That he meditates in Gods Law day and night*. Because,

Psal. 1. 2.

Psal. 119.
97 & 48.

Exo. 33. 11.

1. Meditation is the proper service of God, in or with the mind.

2. It is the souls discourse with God; or the souls talking with him, as a man doth familiarly with his friend.

3. It is like the child sucking of the Mothers breasts; like the stomachs drawing nourishment to it, — like the beasts chewing of the cud: and like the bodie breathing in air, expiring, and inspiring.

All which things are done dayly.

4. The fourth duty is, exercise of grace, not only in duties of Prayer, Reading of the Word, and of retired meditation; but in Emergencies, and upon all occasions, and in all places and companies where ye come, as formerly you have acted corruptions, as pride, passion, folly, vanity, excess.

The exercise of
grace.

This

This is a duty you owe to God, because grace is your heavenly Masters chief goods, which he puts into your hands (or hearts rather) with a charge to negotiate or trade with it, that is, to exercise it till he come to call you to account^{Luke 19. 12,} and to give you a reward^{13.}

God gives you grace, not to lie by you, nor to keep it safe only (as a Jewel in a box) but to use it continually, as faith to live by, love to labour^{Rom. 1. 17.} by, patience to bear afflictions and crosses by it,^{1 Thel. 1. 3.} hope to expect good things from God, and to wait for accomplishment of promises, humility to stoop even to mean conditions; to submit to God, and to prefer others before your selves

Grace must be exercised every day upon all occasions, Because,

1 This is to live the life of grace, which a Christian is engaged by the God of grace, and Lord of life to do, every day, as well as to live the life of Nature.

It is the duty of a Christian every day to live to God, and to dye to him as if it was his last day, whereto is necessarily required the dayly exercise of grace upon every occasion, which hath been the constant practice of the Saints.

Thus *Abraham* exercised faith, when God called him out of his Country, and from his kindred—^{Heb. 11. 8.} and bad him offer up his Son *Isaac*. *Moses* exercised meekness, when *Aaron* and *Miriam* spake against him. *Jacob* humility, when God multiplied his family and substance. *Job* patience, when both his substance and children were taken from him.—*Christ* and *David* exercised zeal,—*Paul* self-denial, contentation, when they had occasion.

The good *Samaritan* bowels of compassion,^{Luke 10. 30,} when^{33.}

when he passed by the stripped wounded man, who had fallen among thieves.

This is to act as a Christian, which you are bound to do every day, and in every thing, as well as to act as a natural man, or as a man of parts, and of arts.

To exercise grace upon all occasions, is the way to sublimate and spiritualize all your actions, even natural and civil; and to make them spiritual for rise, manner, and end; and the way to improve temporal passages for spiritual and celestial advantages; and to make an extract out of them for the souls benefit.

Thus you see what are the private duties you ought to perform to God every day.

I will now shew you the manner how you should do them.

The manner
of doing du-
ties to God.

The manner how they should be performed, that is, with conscience, affections, diligence, faith, vigilancy, sincerity.

Conscience.

1 Tim. 1. 5.

With conscience, because of Gods precept, and of the Saints practice of all these; and conscience is the root or principle of Christian obedience.

Acts 23. 1.

To do all these for conscience-sake, is to live in a good conscience before God, as Paul did, which they cannot do, who neglect their duty to God. They that do not make conscience of these duties in their Families and Closets, will upon slight and trivial occasions, omit, or intermit the performance of them, and be careless how, or when they do them.

Conscience is a good Monitor, and Exciter to duties, and to the due performance of them.

2 With

2 With Affections, } Out of love,
 especially } With delight.

Affections. i

1 Out of love, not only because they are duties, or Conscience binds you to them, but because love constrains you to do them. For conscience and love are not repugnant as principles of Duties or Obedience; as if a Christian could not act from both together, nor could not do out of love, what he doth out of conscience, but they are consistent, consentient, and sweetly coadjutant.

Christians should pray in their Families, and alone *for conscience sake*; as it is a duty the Word holds forth, both in rule and example, and they should also pray *out of love*.

1 To God, and to his Name; as it is an Invocation thereof; a special service of God, a Sacrifice well-pleasing to God, Prayer is his delight, and a giving glory to God. Prov. 15. 8.

2 And out of love to the duty, as it is suitable to the New Creature, or Divine Nature in you, as sucking is to a new born Babe, and calling Dad and Mam is to a weaned Child; so is it to Gods children to cry *Abba, Father*; and as Prayer is a means of sweet fellowship the soul hath with the Father, Son, and Spirit.

Thus you should make your Prayers to be not only acts of duty, but labours of love; or pray not only because you are bound to pray, but because you love (and delight) to pray.

Christians should also read Gods Word, meditate, exercise grace, not only for conscience sake, because God commands them; but out of love both to God, and to these duties.

As they should read and meditate on the Word,

1 Out of love to God, because it is his Word.

Joh. 14. 15. *If ye love me, saith Christ, keep my commandments; and upon the same account, read them, remember them, meditate of them daily.*

2 And out of love to the Word, as David did,

Psal. 119. 97. — *O how I love thy Law! it is my meditation all the day.* For the suitableness of it to the soul, as of meat to the stomach, or the Mothers milk to the child, of dew to herbs and grass.

So that the same duties, a Christian performs necessarily for conscience sake, he doth voluntarily out of love; as Paul preached the Gospel

1 Cor. 9. 16. *necessarily (A necessity is laid upon me (saith he) and woe is me if I preach not the Gospel) yet*

2 Cor. 5. 14. *willingly, for saith he, The love of Christ constrains me.*

2 As you should pray, read, meditate, ask grace out of love to God, and to the duties; so with delight in God, and in them all; take pleasure in the performance of them, as Christ did in

Psal. 40. 8. *doing his Fathers will and work, accounting it*

John 4. 34. *his meat.* Duties done with delight, are a Christians rip-fruits, the cream, flower, and head of all his services. What you do out of conscience, you may do also with delight: for conscience is a principle of joy, as well as of duty; — the comforts of a good conscience are as a continual feast.

2 Cor. 1. 12. *Conscience sanctified is not a principle of violent compulsion or rigor, but of a gracious inclination, swaying or byassing the soul to duties; not of coerced or forced, but of free, cheerful, joyful obedience, though necessary, yet voluntary.*

This is no Paradox to Christian experience,

nor

nor to reason; for as in acts of nature, a man doth that out of natural necessity, which he doth voluntarily out of love, and with delight. As a man eats and drinks not only necessarily, to preserve nature, but out of love to the Creatures, because they are good and comfortable, and with delight, because they are sweet and savoury, pleasant to the palate and stomach; so it may, yea ought to be with a Christian in acts of grace and duty.

Also charge this as a duty from the Lord upon your soules, to get your hearts affected with God every day; both *as he is in himself*, with his glorious Nature, and Attributes, as his Majesty, Mercy, Love, Wisdom, Power, Justice, Truth; and *as he appears in his works, and various Dispensations*, especially in his gracious dealings with you, his tenderness, kindness, watchfulness over you, that your hearts may eccho and resound thereto with suitable affections, as with fear and trembling, when you see tokens of Gods wrath or judgments; with rejoycings of spirit; because of his mercies to you and others; with grief and shame for sin, committed by you or others, &c. See more of this in the Rule for Government of the Affections.

Hereto is required softness of heart, that Gods administrations may leave suitable impressions upon your spirits.

3 With diligence, whatever your hand (or Diligence. heart) findeth to do (for God) every day, do it with all your might, of body and soul, of intention, affection, resolution, and indeavour; especially set your hearts on work in them, to do them, with all the sinews or strength of soul, as *Psal. 103. 1.*

David

David did ; — Bless the Lord, O my soul, and all that is within me, praise his holy Name. Make all your duties to God the special acts of your inward man, and the joynt-labours of the whole man ; This will prevent formality, slighthness, and weariness in duties, in which God takes no pleasure ; and by which families reap no spiritual strength, growth, comfort, or benefit. Family-duties, superficially performed, out of custom, or merely as forms, are but dead works which cannot kill disorders in the house, nor quicken any in it to amendment.

Fervent Prayers are prevalent, Jam. 5. 16. cold, dull, sleepy Prayers are good for nothing, they are a taking of Gods Name in vain, and become sin. Serious reading and meditating of God and his Word, is operative, and heart-transforming. Duties lightly done leave no sweet savour, nor sacred impress in the soul.

2 Sam. 24.
24.

Resolve with David, not to offer that to God (that worship and service, even in your Families and Closets day by day) which costs you nothing, no care or pains, no stirrings or strivings with your own souls, to perform all your duties to God acceptably, and regularly, as God hath prescribed in his Word.

Vigilancy.

4 With Vigilancy ; watch to these duties of praying, reading, meditating, &c. Ephes. 6. 18. Col, 4. 2. 1 Pet. 4. 7.

1 To take the fittest time for performance of them, when your spirits are most fresh, agill, active, and you freeit from distraction, dulness, sluggishness ; when duties may be done in the best manner, and with most advantage, as in the morning, that was Davids time for prayer ; and

Psal. 5. 3.

at

at evening before Supper. The sleepy time is not fit to be the prayer time.

2 To keep the heart in a good frame for duties always. Pray continually, that is, as some expound it, labour to keep the heart in a praying frame continually, likewise in a reading, meditating, grace-exercising frame.

This is to watch unto duties, to take the fittest time to do them; and to keep the heart in a good frame for them.

3 With faith in God for assistance, in acceptance of a blessing on them all; make all your duties to God to be works of faith, for without faith (exercised in them) it is impossible either by them to please God, or to profit your selves, because whatsoever is not of faith is sin.

Faith. 15.
Heb. 11. 6.
C1ap. 4. 2.
Rom. 14. 23.

6 Lastly, with sincerity, as in respect of principle, to perform all your duties to God, in the strength of God, or of the ability which God giveth; so of end, as to do your duties daily to God, not out of servility (without any love to them, or delight in them) for fear of wrath, or judgment, or to escape hell; — nor out of hypocrisy, or for vain-glory, to get name or fame, praise or applause of men, which was the Pharisees design in their duties, fasting, praying, &c.

Sincerity.
1 Pet. 4. 11.

But for the glory of God, and the good of souls, both your own, and theirs who live with you; that God may be glorified, and your, and their salvation promoted thereby.

Mat. 6. 2, 5.

Secondly. Perform your duties to man every day; as the duties,

Duties to men.

1 Of your particular Callings.

2 Of your Relations.

3 Of Charity to others.

The duties
of particu-
lar callings.

1 Of your particular callings, wherein God hath set you, whatever they are, for four Reasons.

Exod. 19.
9, 10.

2 Because God hath commanded you to labour six days, and do all your work, as well as to rest the seventh day, which is the Sabbath of the Lord your God. Then you are enjoined, as well to work, as to pray every day. For I concur with them who conceive, — *Six days shalt thou labour*, not a bare concession, but a command thereof in mans duty to labour six days, and dedicate the seventh to God, according to Gods example, who wrought six days together, and rested the seventh. The working upon six days is enjoined in the fourth Commandment, as a help or furtherance to the Sanctification of the Sabbath; that having done all we had to do on the six days, we might rest, and be free to serve the Lord, without obstruction and distraction on the seventh day. Not idleness, but labour prepares us for a Sabbatical rest. See *Shepherd on the Sabbath, Thes. 132. Mayers Catech. on the fourth Commandment. Quest. 77. Ursin. Catech. in 4. Precept. Sex dies laboribus, septimum cultui divini Deus attribuit.*

2 Particular callings are Gods appointments, for the good of your selves, your outward man, family, estate, and for the benefit of others also, as holy Duties and Ordinances are for the good of your souls. God is the Author of particular callings, as well as of your general calling, as you are Christians; of arts as well as of graces; of temporal trades as well as of spiritual traffick in Duties and Ordinances; God called *Bezaleel*, and *Aholiab*, and gave them skill to work in all manner

manner of workmanship, in gold, silver, brass, Exod. 31. 2, 3, 4, 5.
 stone, wood. God instructs the husbandman to
 discretion, and teacheth him to plow, sow, reap, Iſai. 28. 24,
 and thresh. God creates the Smith, that bloweth &c.
 the coals in the fire, not only as a man, but as a Iſai. 54. 16.
 Smith.

3 Labour is a lawful calling, is the means
 God hath ordained for man to get his living:—
In the sweat of thy brows shalt thou eat bread, saith Gen. 3. 19.
 God to Adam, till thou return to the ground. Paul I Theſ. 4. 11.
 commanded the Theſſalonians to work with their
 own hands, and to do their own business; and if any 2 Theſ. 3. 10,
 would not work, neither should they eat. 11, 12. The A-
 postle prohibited the relief of such by the
 Churches charity, who were in necessity through Prov. 31. 27.
 their own idleness. It is the character of a good 2 Theſ. 3. 8.
 woman, much more of a good man, not to eat the
 bread of idleness. Idleness is a matter of disorder,
 and evil report in the Churches of the Saints.

4 The promise of plenty, comfort, and blessing
 is made to labour and diligence in mens particu-
 lar callings, as *The hand of the diligent maketh rich;* Prov. 10. 4.
the soul of the diligent shall be made fat. Prov. 13. 4. *The sub-*
stance of the diligent is precious. & 12. 27. It is a temporal
 blessedness for the man that feareth God, *to eat* Pſal. 128.
the labour of his hands, for the righteous, *to eat the* 1, 2.
fruits of their doings. Iſai. 3. 10.

Though a particular calling be subordinate
 and subservient to the general; yet it is very need-
 ful, and useful in its kind; to make provision, to
 procure a blessing, and to prevent idleness, and
 many tentations, to which persons are exposed,
 that are out of employment.

2 Perform the duties of your relations to men The duties
 of relations
 every day.

1. Domesticall, as Masters and Servants, Husbands and Wives, Parents and Children; each to other.

2. Political, as Magistrates and Subjects.

3. Ecclesiastical, as Ministers and People, and Christians that live together in the communion of Saints, *Exhort one another daily*, saith Paul, *fill* to holy obedience and perseverance, *lest any be hardened through the deceitfulness of sin*, or hearken to the wiles of Satan, which pretend to secure your fears, but intend to gratify your lusts.

Heb. 3. 13.

Do the duties of all your relations to men every day, for two reasons.

I. Because relations are founded by God; and the several kinds, distinctions, and subordinations of them; and God qualifyeth men for the same; or furnisheth with gifts of body and mind suitable thereunto.

It is from God, that some men rule, and others are ruled; that some are Masters, and others servants. Relations are founded in the Moral-law; — as in the Fourth, Fifth, and last Commandments. — On the Sabbath, *Thou shalt do no manner of work; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant.*

Honour thy Father and Mother, not only thy natural, but spiritual and politick Parents.

Thou shalt not covet thy neighbours house, nor his wife, nor his man-servant, nor his maid-servant, &c. so that all Relations, Domesticall, Ecclesiastical, and Political, are founded, and established in the Law of God, and Gospel of Christ. This is sufficient to convince and shame men out of their loose and levelling Principles, who would have

have all men alike or equal in condition, and not one above another. Hath not God set the Heavens above the Earth, in power as well as in place that the Stars should rule the inferiour bodies by their motion, light and influences? Yea, is there not a superiority, and inferiority among the unreasonable creatures, and some have power over the rest, the Lion over the Beasts, the Leviathan over the Fishes, the Eagle over the Birds; yea, the little Bees have a kind of Common-wealth among them, as some have observed, and degrees of subordinations? Then is it an unreasonable thing to imagine all men to be alike, even, and equal in condition, and that God hath not appointed some to be above others in power, and authority, having given reason and abilities to manage a command for common good?

Is there not a distinction of order, and diversity of offices among the Angels, hinted to you by the many appellations given to them, as *Thrones*, Col. 1. 16. *Dominions*, *Principalities*, *Powers*, &c. Eph. 1. 21. Why may there not be the like distinction of orders (yea, and of dignity also) and diversity of offices among men?

2 The second reason is, because God hath prescribed and commanded the duties of all relations in his Word; so that Religion hath a strong influence into them all.

Which duties are the *foundations* on which all relations are built, *the ends* for which they were appointed; *the manner* how they should be managed, or how Christians should carry in them all; *the means* or way to obtain the benefit or comfort of them, or a blessing from God upon them

them. The due performance of the duties of your relations, will season, sanctifie and sweeten the same to you; would you have a blessing in a wife, or comfort in a child? seek it in performing the duty of a Husband to her, of a Father to him. And the duties of your relations, well done *are a credit and Ornament to the Gospel*, even by servants, much more by Masters, Fathers and Husbands. *Exhort Servants (saith Paul) to be obedient to their own Masters, that they may adorn the doctrine of God, their Saviour, in all things. And Wives to obey their own husbands, that the Word of God be not blasphemed, Tit. 2. 5.*

The Holy Ghost is large in laying down, and earnest in pressing home the duties of all relations. Let all who would be and shew themselves the children of obedience, search the Scriptures, and gather out of them the particular duties of their several relations to men; As,

The duty of
Magistrates.

1 Magistrates to subjects, and subjects to Magistrates.

Let Magistrates learn their duties to Subjects.

2 Sam. 23. 3.
2 Chron. 19.
6, 7.

1 To rule over them in the fear of God; and be just themselves, free from those vices they should punish in others.

1 Pet. 2. 14.

2 To punish evil doers, to encourage those that do well; To be a terror to evil doers, and to evil deeds; and not bear the Sword in vain.

Rom. 13.
3, 4.

Deut. 1. 16.
17. & 18, 19, 20.

3 To hear causes, and to judge righteously between every man and his brother, with out respect of persons, or perverting of Justice: that Judgment may run down as water, and Justice as a mighty stream.

2 Chron.
19. 7.
Amos 5. 24.

1 Tim. 2. 1,
2.
Eph. 4. 23.

4 To preserve propriety, peace and safety, and

to promote piety and the means thereof, reformation and righteousness.

5 To give continual attendance upon their Rom. 13. 6
Magistratical Office.

2 Let subjects learn their duties out of the Word to their Rulers; As,

1 Subjection to their Power, Authority and The duty of
lawful commands. Because *οὐκ ἔστιν ἐξουσία, the subjects.*
powers that are in being, are ordained of God; and Rom. 13. 1.
resistance of lawful powers, is resistance of Gods Verse 2.
Ordinance.

This subjection } 1 For the Lords sake, saith Peter,
must be } 1 Pet. 2. 13.
 } 2 For Conscience sake, saith Paul,
 } Rom. 13. 5.

That is, out of Obedience to God, and conscience of duty, who hath ordained civil Magistracy, and enjoyned you subjection to it. For so is the will of God, that Christians should stop the mouths of unbelievers, which are opened against them, by their disobedience to the Civil Magistrate. Tit. 3. 1.

2 Reddition of their due unto them, as Tribute Rom. 13. 6, 7.
and Honour.

3 Invocation, pray to God for them. 1 Tim. 2. 2.

II Ministers to People, People to Ministers. The duty of Ministers.

1 Let Ministers learn their own Duties out of the Scriptures (as well as teach others theirs) As,

1 Diligence, to preach the Word in season, and out of season; Reprove, exhort with all long suffering, and to give attendance to reading, to exhortation to doctrine; — Meditate of these things, give thy self wholly to them. This is said to be Master
I Perkins

Perkins his Motto, *Verbi Minister es, Hoc age*;
Thou art a Minister of the Word, make it thy
whole business.

2 Faithfulness in declaring the whole Counsel
of God to the people, keeping nothing back that
may be profitable to them.

3 Watchfulness over themselves, and over
the souls of their people, 2 *Tim.* 4. 5. *Heb.* 13.
17.

4 Patience in suffering afflictions for the
Gospel.

5 Meekness, tenderness, affectionateness,
long-suffering towards their people, *as a Nurse*
cherisheth her children, 1 *Thes.* 2. 7, 8. and *as a*
Father.

6 Uprightness, to approve themselves to
God, and seek his glory, and the people's good,
not their own ends, as praise, profit, or the
like.

7 Exemplariness of spirit and life, in word
and deed.

2 Let the people learn their duties out of the
Word of God, to the Ministers who are set over
them in the Lord; As,

1 Due respect and love to their persons for
their Office, and for their work sake.

2 Due maintenance for their pains.

3 Submission to their Ministry (or office)
and authority, and obedience to their Do-
ctrine.

III Saints and believers should learn their
duties (out of Gods Word) one to another, e-
specially those that live in communion or soci-
ety together; As

1 Charity, Love is the duty so oft, and ear-
nestly

Acts 20. 20,
27.

Acts 20. 28.
1 *Tim.* 4. 16.

2 *Cor.* 6. 4.
2 *Tim.* 1. 8.
& 4. 5.
Verse 11.

1 *Thes.* 2. 4,
6.
1 *Cor.* 10. 33.
1 *Tim.* 4. 12.

1 *Pet.* 5. 3.
The people's
duty to
Ministers.

1 *Thes.* 5.
13, 13.
1 *Tim.* 5. 17,
18.
Isai. 52. 7.
Gal. 6. 6.
1 *Cor.* 9. 10.
to 15.
Heb. 13. 17.
The Duties
of Saints
one to ano-
ther.

nestly pressed in the New Testament. It is called both the Old and New Commandment, *John* 13. 34. and 15. 12, 17. *1 John* 2. 7, 8. *2 John* 5.

Old, for the substance of the duty ; and New, for the pattern, or form of observing it ; the Old form was ;

Thou shalt love thy neighbour as thy self.

The new form is, — *Walk in love, as Christ hath loved us, Ephes* 5. 2. — *A new Commandment I give* *John* 13. 34. *unto you, that ye love one another, as I have loved you.*

— This is more perfect and prevalent ; more inciting and cogent.

2 Unity in opinion and affection, in spirit and in way : to serve the Lord with one shoulder. *Zeph.* 3. 9. *Unity is the Saints duty.* This is a nail of grace which the Apostle *Paul* labours to drive to the head in believers hearts, with as many blows of arguments and of observations, as any other duty. See *1 Cor.* 1. 10. *Ephes.* 4. 1, 3, to 7. *Phil.* 2. 1, 2. and 4. 2. The multitude of primitive Believers were *all of one heart, and of one soul.* *God* *Acts* 4:32 *hath promised this unity to his people, Jer.* 32. 39. *Zeph.* 3. 9. *Zeph.* 3. 9.

3 Humility, meekness, condescending, and submitting one to another, *1 Pet.* 5. 5. *Rom.* 12. 16. *Ephes.* 5. 21. (*for humility is the Saints livery, Col.* 3. 12.) *each one esteeming others better than themselves, Phil.* 2. 3. — *in honour preferring one another, Rom.* 12. 10.

4 Sympathy, to have a fellow-feeling of others conditions ; *To rejoyce with them that re-* *Rom.* 12. 15 *joyce, and to weep with them that weep ; to have compassion one of another, and be pitiful, 1 Pet.* 3. 8. *Col.* 3. 12. *to remember them in bonds, as bound* *Heb.* 13. 3.

1 Cor. 12.
26.

with them. Thus it ought to be with all the members of Christs Mystical body. If one suffer, all the members should suffer with it; if one member be honoured: all the members should rejoyce with it.

Phil. 2. 4.

5 Fidelity, in looking every one on the things of others, and not on his own things only; to tender, or take care of, and promote the good of others, both spiritual, and temporal. To this end, to watch one over another; Believers should be fellow-helpers one of another, to instruct, admonish, incourage, reprove, or comfort one another

Gal. 6. 1, 2.

1 Thess. 5. 14. Heb. 3. 13. and fellow-helpers to bear one anothers burdens, and to fulfil the Law of Christ.

6 Mercy, Bounty, Kindness.

Rom. 12. 13.
Acts 4. 32,
34, 35.

1 Giving to others that are in want, distributing to the necessity of Saints. This was the practice of the Primixive Christians.

Col. 3. 13.

2 Forgiving and forbearing one another, as God for Christ sake forgave you.

Domestical
duties.

IV Learn the duties of Domestical Relations.

The duties
of Husbands
to Wives.

1 Conjugal, Husbands learn out of the Word of God your duties to your Wives; As,

1 To love them; mark how, even as Christ loved his Church; that is, purely, peculiarly, sincerely, constantly, unchangeably, Eph. 5. 25. and as you love your own bodies, vers. 28. yea, as you love your whole selves, verse 33.

2 To be kind to them, to nourish and cherish your wives; observe how, as Christ doth his Church, Ephes. 5. 29. and as ye do your own flesh, that

that is, liberally, and readily; let them want nothing that is fit for them. Be not harsh, nor hard, nor churlish, nor unkind to your Wives; *Left* Col. 3. 19. *they cover the Altar of the Lord with tears* and Mal. 2. 13, complaints against you; and the Lord will not regard nor accept your offerings any more.

3 To dwell with them, and that according to 1 Pet. 3. 7. knowledg, to guid and govern your selves, your wives, and families with discretion, therefore is the husband to be the head and guide of his wife, as Christ is of his Church, *Ephes. 5. 23.* Ephes. 5. 31. To cleave or be glued to your wives, *προσηκοῦν* and to forsake all others relations for this matrimonial interest.

4 To give honour to them (i. e, putting honour upon them) as to the weaker vessels (how 1 Pet. 3. 7. choice and chary are men of Venice-glasses) and because they are *coheirs with you of the grace of life*: Also to prevent interruptions and distractions in families, and in duties, — *That your Prayers be not hindered*, and lest the children, or servants in the family should despise them.

Wives learn out of the Word your duties to your Husbands, As

1 To be subject to them, *υποτάσσειν*, the word signifieth a subordination, or orderly subjection of the wife to the authority of her Husband, for the Husband is the head of the Wife, even as Christ is the head of the Church. Observe how Wives must submit themselves to their own Husbands. Eph. 5. 22.

As unto the Lord, *Ephes. 5. 22.*

To wit As the Church is subject unto Christ. Verse 2.

This is meet and comly in the Lord, If wives Col. 3. 18.

be not obedient to their own Husbands, they are not good, and the Word of God will be blasphemed.

Tit. 2. 5.

Sarah obeyed Abraham, and called him Lord, (the grand-mother of all good wives, 1 Pet. 3. 6.) and the holy women in old time, who trusted in God, Peter tells you, were in subjection to their own Husbands. Hence the wife was covered with a veil, in token of her husbands power, and her subjection, 1 Cor. 11. 10.

Ephes. 5. 33.

1 Pet. 3. 6.

2 To reverence your husbands, and be afraid of displeasing them, which is the fruit of conjugal fear.

1 Cor. 7. 34.

She that is married, should take care to please her husband.

1 Tim. 2. 9,
10.

3 To be of meek, quiet, humble spirits, counting that your chiefest Ornament, placing your fineness most therein (not in costly gaudy attire, nor in new fashions) for after this manner the holy Women adorned themselves, 1 Pet. 3. 4, 5. — and in grace and in good works, as becometh women professing godliness.

Prov. 31.
26.

And either to keep silence, 1 Tim. 2. 11, 12, or to shew, that the law of kindness is in your tongue.

Wives must not be of proud, imperious, nor of unquiet, impatient spirits, Chiding or brawling.

Solomon sets forth the sad condition of a man that is so yoked; Prov. 19. 13. & 27. 15. & 28. 9. & 25. 24.

Gen. 2. 18.

4 To be meet helps for your husbands in every respect, to wit, in their bodies, souls, families, callings, estates. For this end the woman was made and married to the man.

Set the character of a good Wife, given in *Prov. 31. 10.* to the last, before you as a glass to look your selves in, and to dress your selves by, every day.

A good wife should be an help in every thing, a hinderance in nothing to her husband, — *She* *Prov. 31. 27.* *looks well to the ways of her household.*

3 Parental Duties.

1 Parents, learn your duties out of the Word The duty of Parents. to your children.

1 To instruct them in the knowledge of God, *Ephes. 6. 4.* and of themselves, in the Principles of religion, *Psal. 78. 5.* in the Word of God; *Timothy* knew the holy Scriptures from a child. They will cleanse the young mans way. *David* the Father composed a *Psal. 119. 9.* *Psalms* 72. title, for the instruction of his Son *Solomon*; and *Bathsheba* his Mother taught him a *Prov. 31. 13.* *Prophesie.* That is, lessons of chastity, temperance, justice, and about choice of a wife; both his Father, *Prov. 4. 3, 4.* and his Mother taught him. *&c.*

Teach your children not only the Word, but the Works of God also, what God hath done for his people, which God commanded the Parents in *Israel* to do, *Deut. 4. 9.*

And they did it, *Psal. 44. 1, 2.*

2 To correct them for their fautes, and that *Prov. 19.* betimes. For *Solomon* makes this an argument of *18.* Parents love to their children; the contrary, of *Prov. 13. 24.* hatred; *Correct thy Son* (saith the Wise man) and *Prov. 29. 17.* *he shall give thee rest* (from grief, fear, and trouble) *yea, he shall give delight to thy soul.* For the Fathers Rod of correction drives folly far from his son, and gives him wisdom: Now a wise son *Prov. 22. 15.* *Prov. 29. 15.* *Prov. 10. 1.* makes a glad father.

Prov. 23. 15. *My son, if thy heart be wise, my heart shall rejoyce,*
 Prov. 22. 6. *even mine.*

4 Com-
 mandment.
 1 King. 18.
 17.
 Prov. 20. 11.

3 To train them up in good ways from their child-hood, in their duties to God and man. In ways of piety to God, as in Prayer, in hearing and reading Gods Word, in keeping holy the Sabbath Day; *Obadiah* feared God from his youth, &c. — In ways of purity from sin; for, *Even a child is known by his doings*, saith *Solomon*, *what way he is inclined*, whether to good, or to evil — In ways of Education, to fit them for callings and employments, for doing service in Church or Common-wealth.

Yea, to charge and command your Children
 Gen. 18. 17. to eschew evil, and do good, as *Abraham* did
 19. *his children, and his household after him, to keep the way of the Lord, and to do justice and judgement*, As
 1 King. 2. 1. *David* charged his Son *Solomon* to walk in Gods
 2. 3. ways, to keep his Statutes and Commandments,
 1 Chr. 28. 9. as God commanded the *Jews* to do to their children, *Deut.* 32. 46. Hence we read of the law of the mother, and of the commandment of the father. — *My son* (saith *Solomon*) *keep thy Fathers commandment, and forsake not the law of thy Mother*. — You know (saith *Paul* to the *Thessalonians*) *how we exhorted and charged every one of you, as a Father doth his children*.

1 Thes. 2. 11.
 Acts 2. 39.
 Gen. 17. 7.
 12. 44. 3.
 Psal. 110. 2.
 Deut. 30. 9.
 Jer. 32. 39.
 Exod. 20. 9.

4 To believe in the Covenant for your children, and in the Promise made to you as believers, and to your seed. That God will be your God, and the God of your seed; that the God of the Father and Mother will be the God of the children also.

Renew your faith often in Gods Promises and Covenant (which is given under seal both to

you, and to your children) for them, as well as for your selves.

5 To pray for them; to lay up a stock of Prayers in Heaven for your children (as well as an inheritance for them upon earth. For Paul saith, *Parents ought to lay up for their children.* 2 Cor. 12. 17. And Solomon saith, *House and riches are the inheritance of the Father*) For Parents Prayers may prove their childrens best portion; even a treasure laid up in Heaven for them, which may obtain of God many blessings for the children after the Parents are dead and gone. Children of many Prayers seldom miscarry; *Job sent and sanctified his children*: That is (as some expound it) he sent up Prayers to God to sanctifie them, out of his care of their spiritual good. *Job offered burnt-offerings according to the number of them all.* As Job offered a sacrifice particularly for every Son; so it is conceived, that Job lifted up a Prayer to God for the pardon and acceptance of every son.

Jacob blessed all his children joyntly, and every one of them severally. Gen. 49. 28.

6 Not to provoke your children to wrath, not to exasperate or irritate their spirits by a rigorous use of parental authority; for that should be mixed with love and lenity, and much tenderness; *Lest they be discouraged.* Ephes. 6. 4. Col. 3. 21.

2 Children, learn your duties out of Gods Word to your Parents; As, The duties of children.

1 Honour to their persons: *Honour thy Father and Mother, which is the first commandment with promise.* Perform all due reverential respect to them; as King Solomon did to his Mother, and Joseph to his Father Jacob, Gen. 48. 12. yea, even

2 Sam. 14.
33. even Absalom in shew to his Father David. *A Son
Mal. 1. 6. honoureth his Father, saith God, If I then be a Fa-
ther, where is my honour?*

2 Obedience to their Counsels and Com-
mands. This is the general and comprehensive
duty of children to Parents, because it takes in
all the rest which should taste of it. *Hearken un-
to thy Father that begat thee; saith Solomon, and
despise not thy Mother when she is old.* Parents
counsels and commands children should wear as
gold chains about their necks, and bear them as
precious Sculptures, or ingravings upon their
hearts. God commends and blesteth the *Rhecha-
bites* for obeying the commandment of *Jana-
dab* their Father, to drink no Wine all their days.
Moses was obedient to *Jeibro* his Father in Law,
Exod. 18. 24. *Ruth* to *Naomi* her Mother in
Law.

1 Sam. 2. 35. *Elies Sons would not hearken to the voyce of their
Prov. 30. 17. Father, because the Lord would slay them. The eye
that mocketh his Father, and despiseth to obey his Ma-
ther, the Ravens of the Valley shall pick it out.* Now
childrens obedience to their Parents must be, in
all things for the extent of it, — and as to the Lord,
for the manner, who is the Author of Father-
hood, and the Commander of this filial subjection,
to whom the same is well-pleasing.

1 Sam. 1. 28. *Samuel* submitted to his Mother to be set a-
part to the service of God all his days. *David* to
his Father to be a Shepherd. Yea, *Jesus Christ*
was subject to his Parents till he was about thirty
years old.

Children should be at their Parents dispose, for
the choyce both of fit callings, and of fit marches
for them, Parents have power to bestow their
chil-

children both in callings, and in marriage, *Exod. 1 Cor. 7. 37.*
22. 16, 17. Dent. 7. 3. It is therefore the duty of
 children to hearken to their Parents counsel; and
 to crave their consent, as *Jacob* did to his Father *Gen. 28. 1,*
Isaac. 2, 5.

Where Parents consent is wanting (as one
 saith) there Gods blessing is away; yea Gods
 curse often comes upon such matches. *Seths* Sons
 married with *Cains* Daughters of their own heads
 and lusts, without their godly Parents consent,
 and they had a wretched posterity. *Judah* mar- Gen. 38. 2, 3.
 ried a *Canaanite* without his Fathers advice, and
 contrary to the principle of the pious Patriarchs,
 which was against the mixed marriages of an *Is-*
raelite with a *Canaanite*, and he had two such
 wicked Sons, as God would not suffer to live,
 but slew them himself. Take notice of the Judg-
 ments of God upon *Esau*, and his posterity, be-
 cause he took Wives which were a grief of mind
 to his Father and Mother, *Gen. 26. 34, 35.* And if Gen. 27. 46.
Jacob (said *Rebecca*) should do the like, what good
 will my life do me? In *Prov. 30. 11.* to *vers. 15.*
 there are four wicked generations of sinners put
 together, and disobedient children are the ring-
 leaders of them.

3 Submission to their corrections, this the A-
 postle hints, when [he saith; *We had Fathers of Heb. 12. 9.*
our flesh, which corrected us, and we gave them re-
verence, that is, we received their correction
 with submission, without change of affection, or
 diminution of respect to them; *irresistenda*, we
 turned within our selves, as the word signifieth,
 or descended into our selves, and considered the
 cause, we deserved it, and it is for our good. The
 rod gives wisdom, therefore we must be wil-
 ling

ling to take it; It fetcheth folly out of our hearts, shall not we patiently let it in? To receive correction distinguisheth a Natural Son from a Bastard.

Hab. 12. 8.

4 Imitation of their examples. Children should tread in the religious steps of their pious Parents while they live; so shall they be gathered to their Fathers when they dye.

Gen. 27. 11, 12.

5 Fear of their displeasure, to offend or grieve them in any kind, and also of their Parental power.

6 Kindness to them, to repay their Parents great love, care, pains, and cost. This *Paul* requires of Children and Nephews, to shew piety at home, and require their Parents; childrens kindness to their Parents is called piety, *σωφροσύνη*, for all duties ought so to be performed by children, as they may have some resemblance of piety (as one saith) because Parents bear a special image of God in respect of their children, as he is Creator, Governour and Preserver. This also is justice, and true retribution. This is good and acceptable before God. *Paul* forbids here that the Church should be burthened with widows, but their Children and Nephews should relieve them.

Gen. 47. 12.

It is the duty of Children to supply their Parents necessities. *Joseph* nourished his Father, and all his household and brethren with bread.

Ruth 2. 14, 15.

Ruth gave her mother *Naomi* of her gleanings, the corn she gathered

Joh 19. 26, 27.

Christ took care of his Mother on the cross, and committed her to *John* (that loving and beloved Disciple) as his Mother.

Childrens requital of their Parents, the Greek express

3 The duties of Masters and Servants

The duties of Masters

1 Food convenient. *The good wife riseth while it is yet night, and giveth meat to her household, a portion to her Maidens.* Prov. 31.15. & 27.27. Luk. 17.7,8.

3 Physick, when they are sick. The Centu- Mat. 8. 5, 6,
rion besought Christ to heal his servant that was 7, 8, 13.
sick of the Palsie. He was a hard-hearted *Ama- 1 Sam. 30.
lekite*, who left his servant in the field, because 13.
he fell sick.

4 Moderate rest. This was one end of the Sabbath day, *Exod. 23. 12.* — *That thy Man-* Deut. 5. 24
servant, and Maid-servant may rest, as well as
thou.

5 Just reproofs and correction if they will not amend without blows, yet proportioned to their faults; *The servant that knowes his masters will, and doth it not, shall be beaten with many stripes.* Luk. 12. 47. 48. he that knowes it not, with fewer strips. The Masters rod of correction should cure his servants manners, not kill, nor hurt his body. If a Master had maimed his servant (either man or maid)

Exod. 21. 26, 27. maid) though but in an eye, or a tooth, by Gods Law the Master was bound to make reparation, and to give his servant his liberty and freedom for it.

6 Due wages for their work. The just householder gave all the labourers he sent into his vineyard, the penny he agreed with them for, and gave them their hire from the last to the first.

Mat. 20. 5, 8.
& 10. 10.

It is a crying sin to with-hold the labourers wages, Deut. 24. 14, 15. Levit. 19. 13. Jam. 5. 4.

2 Duty, to shew mercy, pity, and kindness to them; as not to over-task, or over-work them, nor oppress them with labours, nor require either unjust or impossible things of their servants, such as they are not able to do. This would be cruelty in a man to beasts, much more in man to man. Thus dealt the Egyptian task-masters with Israel, they allowed them no straw, yet commanded them to make the former tale of brick, and they beat them, He is a hard Master that reaps, where he hath not sown, and gathereth where he hath not strawed.

Exod. 5. 7, 8,
15, 16.

Mat. 25. 24.

Abraham was no such rigid hard Master. When he sent his servant to take a wife for his Son Isaac, and took an oath of him to do it; his servant said, *What if the Woman will not come?* must I stand charged by thy command, and my oath to bring her; whether I can or no? *Abraham* answers, If the woman will not come thou shalt be clear from this my oath.

Gen. 24. 25.

God gave it for a Law in *Israel*, where he speaks of childrens inheriting their Fathers masterly power over their servants: — *They shall be as an inheritance for your sons; ye shall not rule one over another with rigour.*

Levit. 25.
43, 46.

It may become Masters to cover or pass by some infirmities in servants, and not strictly to inquire into them; *Take no heed unto all words that are spoken* saith the Preacher *lest i. e. though thou* Ecclef. 7. 21. *hear him curse thee, thou hear thy servant curse thee, or speak evil of thee,* which thou shouldst sometime pass by with silence, *because thy conscience* Verse 22. *tells thee thou hast done the like to others.*

Yea, to yield unto your servants (contending with you) when they are in the right, as Job did, when truth and equity requires it, *Job heard his* Job 21. 33, 14, 15. *servants complaints against himself with patience,* and did them right; else he had been obnoxious to Gods judgments

Let Masters and Mistresses shew mercy to, and take pity on the souls of their servants to instruct them in the knowledge of God, and of their duties to God and man; to labour their conversion, and reformation. To this end to catechize them; make them read Scriptures, to pray with them, and for them; to bring them to the public Ordinances, and cause them to keep the Lords-day holy, as well as your selves. To Exo. 20. 10. watch over them, to heal what you see amiss in them. To stir them up to private duties, as Prayer to God, and reading the Word alone. Command them to serve their Master in Heaven as diligently and carefully as their Masters on Earth, that God may have the service of their souls, as you have the service of their bodies; that your servants may get some spiritual good for their souls in your service, as well as food, rayment, wages, or any temporal good for their bodies, then they will bless God that ever they came under your roof, and God will make them blessings

Gen. 39. 2, 3. blessings to you, as *Joseph to Potiphar. Cornelius*
 Acts 10. 2, 7. his servants were godly; the Souldier that waited on him continually was devout.

3 Duty, Masters should give their servants good example, that they may say to them as *Gideon* to his men, *Look on me, and do likewise.* Let them see all your wholesom instructions to them, exemplified before their eyes in your holy lives and conversation. For the eyes of servants are fixed on their Masters, and Mistresses, to mark what they say, or do; Masters examples have a powerful influence upon their servants.

Prov. 29. 12. *If a Ruler bearken to lies, all his servants are wicked.*

Psal. 101. 2, 3, 4, 7. Resolve with *David* to walk in the midst of your houses with a perfect heart; and to suffer no thing, nor person of *Belial* to dwell within your house, or to tarry in your sight; chuse such as are humble, faithful, upright, to dwell with you, and to serve you. This is to write after *David's* copy; a good pattern for Christian householders.

Job 11. 14. Shut all iniquity out of doors. Let not wickedness dwell in your Tabernacles, as *Zophar* said to *Job*.

Job 8. 6. God will make the habitations of your righteousness (or your habitation if righteous) prosperous, as *Bildad* spake to *Job*.

Eph. 6. 9. 4 Duty, Masters do the same things to your servants, forbearing threatening, not the same acts or offices which servants are to perform to their Masters, but with the same mind, or in the like manner.

Eph. 6. 9. As servants obey them in the Lord, looking at them as their Masters according to the flesh. Ye Masters do the same, that is, command them in the Lord, such things as they may do, without offence

offence to God, give them not occasion to complain, and pray with *Nathan*; *In this thing the Lord pardon thy servants*, for adoration towards the Idol in the house of *Rimmon*, to which I was compelled, because my Master the King of *Syria* leaneth on my hand, and he worshippings, I was forced to bow, or worship there also.

Give not servants occasion to complain, that they are compelled to wait on their Masters to Tap-houses, Play-houses, to houses of game, or of whoredom. Look at them only as your servants according to the flesh; presume not to command their souls or consciences to sin, or turn away from God. Servants must obey their Masters sincerely, not with eye-service as men-pleasers: *(but in singleness of heart, & with good will, Ye Masters do the same to your servants,* carry your selves, towards them uprightly and conscionably; not dissemblingly; or fraudulently, as *Laban* did to *Jacob*, Gen. 31. 7.) — not with eye-kindness (or kindness in shew only) nor with lip-courtesie, or respect, *feil.* from the teeth outward, but truly, really, and unfeignedly; be voluntary and hearty in all your expressions and actions toward them.

Servants should shew all good fidelity, and reverence, not purloining their Masters goods, nor answering again.

Ye Masters, do the same to your servants, do not detain nor diminish their wages; pay them the same, neither dodgingly, nor grudgingly; carry not your selves imperiously, harshly, churlish-ly, nor *Nabal* like, to them; do not give them ill¹⁷ provoking, irritating language.

² Servants, learn your duties out of Gods Word, to your Masters; as

K

1 Obedi-

Servants
duty to
their Ma-
sters.

1 Obedience, which for the extent, must be universal, in all things whatever their Masters command them (which is lawful and just) unto bene-placence ; to answer their call and fulfil their commands, as the servants of the Centurion did to him. For manner, it must be

1 Sincere, not feigned, which the Apostle calls eye-service, which tends to men-pleasing, and is performed only to the eye, that is, in hypocrisy and shew ; not in truth, or in deed, slightly, superficially, deceitfully, or service done no longer then the Masters eye is upon them. When servants labour in their Masters presence, but loyter in their absence. He was an evil servant, who ranted and rioted when his Master delayed his coming. Eye-service is like cown that is both clipt and counterfeir ; more in shew than in substance ; more to the eye, than to the hand. *Si hoc obediunt, non in illo, fractus est nummus.*

Let servants remember, Gods eye is ever upon you, though your Masters eye is sometimes off you ; do your Masters business carefully, because God looks on ; in singleness or simplicity of heart, out of the fear of God, which made Obadiab, Jacob, Joseph, such sincere servants ; faithful, and obedient to their Masters in their absence, as well as their presence ; because they apprehended God as alway present with them.

2 Servants obedience unto their Masters must be, *As to the Lord, and not to men. As unto Christ* : Christian servants are the servants of Christ, and they should in all their acts of service look beyond their Masters, at God and Christ, who have placed them in that condition and relation, and enjoyed them obedience. Therefore Paul saith,

What

Whatsoever ye do (to wit, of your own duty, or Masters business) do it as unto the Lord, that is, before God, in his sight; for God, to serve, please, and glorifie God therein; to approve your hearts to God in all the service you do to men. Col. 3. 23.

3 It must be free and voluntary, not forced or compelled, but *de voluntate* from the heart, Col. 3. 23. and *per bonitatem*, Eph. 6. 6, 7. With good will, doing service as unto the Lord, knowing that of the Lord ye shall receive the reward of inheritance, for ye serve the Lord Christ, Col. 3. 24. Servants work must come not only from the hand, but from the heart, and be done with good will, cheerfully, and delightfully, not with ill will, or grudgingly, discontentedly.

4 It must be reverential, joyned with fear and trembling, Ephes. 6. 5. which implies a reverence of their Masters persons and power or authority; a care to please them in all things, and a fear to offend them in any thing. Servants be subject to your Masters (saith Peter) with all fear, not only to the good and gentle, but also to the forward. He means, not a slavish, but a Christian fear, of neglecting any duty you are bound to perform, and of offending any person you are bound to please. If I be a Master, saith God, (Mal. 1. 6.) where is my fear? God hath put a stamp of superiority, dignity and authority upon Masters, which should make an impression of fear upon servants. Let as many Servants as are under the yoke, count their own Masters worthy of all honour (saith Paul) that the Name of God, and his Doctrine be not blasphemed. Naamans servants call him their Father; Laban was an Idolater, yea, an unconscionable, deceitful Master, yet Jacob gave him

Pet. 2. 18.

1 Tim. 6. 1

2 King. 5. 13

him due honour and reverence. So did Joseph his Master Potiphar, though an Heathen.

2 Duty of Servants is, diligence in the quick dispatch of their Masters business, and speedy execution of their commands, without loitering, or minding their own ease, or pleasures. *Abrahams* Servant preferred doing his Masters business before his meat. *He would not eat until he had told his errand, nor stay (notwithstanding the intreaties of Rebecca's friends) any longer than till he had dispatched his Masters business, — Send me away, said he, that I may go to my Master. Jacob served Laban with all his might.*

Verse 54,

55, 56.

Gen. 31. 6.

Prov. 23. 29.

Tit. 2. 10.

Gen. 30. 30.

Gen. 31. 40.

41.

Deut. 26. 5.

Mat. 25. 21,

4. 25.

3 Duty is faithfulness, in doing for your Masters, as for your selves, yea, in preferring your Masters business before your own, as Jacob did Labans, *The Lord hath blessed thee, since my coming to thee, q. d. I have followed thy business close, but neglected my own, And now when shall I provide for mine own house also? Yea, in suffering in the faithful pursuance and managing of your Masters affairs. Consider what Jacob endured in Laban's service; Heat consumed him in the day, and frost by night, and sleep fled from his eyes. Thus have I been twenty years in thy house, said he to Laban. This hard service of Jacob under Laban in Syria, was continually remembered to God (as some observe) by Jacobs children who bringing their first fruits, did every one confess, A Syrian ready to perish was my Father.*

Shew fidelity also in preserving, careful keeping, employing, and increasing your Masters goods for his advantage; which is the property of a good and faithful servant (as was Jacob and Joseph) your Masters will commend and reward you for it.

Be

Be faithful in a little, or over a few things, and you shall be made Rulers over much.

Do not purloin, or steal, or waste your Masters goods, by riotous eating or drinking, or any vain expences; he is an evil servant that doth so, Mat. 24. 49, 50.

How careful was *Jacob* of his Masters goods, that none might be lost, nor miscarry, much less mispent: but that all might prosper under his hand, and that his Master *Laban* might receive no damage. See *Gen.* 31. 38, 39. Though *Laban* surmised that *Jacob* had robbed him, yet could he find nothing that was his, when he had searched all *Jacob's* stuff, *vers.* 37.

Shew faithfulness also in not discovering your Masters secrets. Servants must not be as Spies in the house (to hear and see what is said or done) to divulge the same to others, nor tale-tellers out of the house; for such are worse than thieves. Such servants may prejudice their Masters, not only in their estates, but also in their lives. And in staying with your masters, not running away from them, as *Onesimus* did from *Philemon*. Let 1 Cor. 7. 20, every man abide in the same Calling (saith *Paul*) 21. wherein he is called.

4 Duty is silence to reproofs, and to corrections, servants must not answer again, saith *Paul*, Tit. 2. 9. not mutter, or grumble, much less give ill language when they are chidden for their faults: but either say nothing, or return soft answers, which will turn away their Masters Prov. 15. 1. wrath.

Thus all sorts should learn the duties of their relations, to the end they may do them. So much of the second particular.

3. Perform your duties of Charity to others every day, especially to the poor for their relief. Take the present opportunity for the exercise of your charity. This is the Wise mans advice;

Prov. 3. 27. *With-hold not good from them to whom it is due when it is in the power of thine hand to do it (goods are thine by propriety, and they are the poors by charity.) Say not unto thy neighbour, go, and come again, and to morrow I will give, when thou hast it by thee. Give thou to day, for thy neighbour may be supplied to morrow, and stand in no need to receive from thee; or thou mayest dye, or be impoverished before to morrow, so that thou canst not give to him.* In the morning

Verse 28. *sow thy seeds; That is, works of charity to the poor, 2 Cor. 9. 6. Psal. 112. 9. and works of righteousness in both callings, Prov. 11. 18. — Sow these both morning and evening, that is, on all occasions; take all opportunities to be doing good; For thou knowest not whether shall prosper, that or this; what acts of charity and righteousness God will bless, and make effectual and successful.*

Ecc. 11. 6. *Sow thy seeds; That is, works of charity to the poor, 2 Cor. 9. 6. Psal. 112. 9. and works of righteousness in both callings, Prov. 11. 18. — Sow these both morning and evening, that is, on all occasions; take all opportunities to be doing good; For thou knowest not whether shall prosper, that or this; what acts of charity and righteousness God will bless, and make effectual and successful.*

Hos. 10. 12. *Sow these both morning and evening, that is, on all occasions; take all opportunities to be doing good; For thou knowest not whether shall prosper, that or this; what acts of charity and righteousness God will bless, and make effectual and successful.*

Tit. 3. 1. *Be ye ready to every good work. Lose no time, let slip no season. It is but a morning, and an evening (saith one) one short day of life wherein you have to work, and to advance your blessedness. Master Bradford accounted that hour lost, wherein he had not done some good with his tongue, pen, or hand. Thus the Roman Emperour remembering one day wherein he had done no good to any, cryed, Amici, hodie diem perdidit: Friends, I have lost this day.*

You see the duties which you owe, and ought to perform to man every day. The great neglect

of Ministers teaching and pressing the same (though upon a Gospel-account) and of the peoples learning and practising the same, is one cause of the great decay of Religion, in Families, in Church, and in common-wealth.

These duties to man must be performed as The manner of doing duties to men.

1 With Conscience, because of Gods command.

2 With affection, to make them labours of love, and acts of delight.

3 With Diligence, to abound therein, because they are the work God hath given you to do, to serve your generation according to his will; which you ought to do with all your might.

4 With Vigilance, to watch for opportunities and advantages for the well-doing of them, and against all impediments and discouragements.

5 With faith in God, for guidance, strength, and blessing therein.

6 With sincerity, not to get praise or applause, or to seek great things for your selves, but to serve and glorifie God in your Families, to seek the profit of others, and to please one another in that which is good. Let me add some motives to your performance of your duties to God and man every day. Motives to duties every day.

1 This is a Christians righteousness to give all interests their due; *To give unto God the things that are Gods*: to be just to God; and to give to man the things that are mans. *To rob either of them of the duties you owe them, is to be unjust to them both.* Mat. 22. 11.

2 This is the wisdom of a Christian so to drive the two Trads, the one for Heaven, the other

other for earth, as the one may not impeach, or impede the other; so to manage both his Callings (general and particular) in an harmonious way, that the one may not clash with, or inroach upon the other.

It is Satans great policy to draw men and women, to err on the one hand, or on the other.

Either so to follow their general Calling as to neglect their particular. So to give themselves to private duties, as prayer, reading, meditation, as to neglect their families, callings, and the duties of their relations which Husbanes must not do,

1 Tim. 5. 8. *because they ought to provide for their own, especially for those of their own house; else they are worse than*

Prov. 31. 27. *Infidels. Nor Wives, for the venomous Woman loveth well to the wayes of her bonshold, and eateth out the bread of Idleness.*

This is to shoot over. Consider, that the same God that hath directed you to pray every day (as hath been shewed) hath commanded you to labour six daies, therefore your praying must not hinder your working. This ought ye to do, and not to leave the other undone.

Or so eagerly to pursue their particular callings, labours, and businesses in the world, as to neglect their duties to God in their families and closets. When men are so busie every day, they can get or spare no time to pray, read, meditate.

This is to shoot as far short, as others do over. But God is the God of Order, not of Confusion, in all his appointments; and hath so contrived and disposed them, as they may well consist and agree together, yea, assist and help one another.

1 Thel 4. 11. The same Apostle that commanded the Thessalonians to work with their own hands, and to do

do their own business, enjoined them to pray continually, and to abound more and more in godliness and fruitfulness. Therefore your working must not hinder your praying.

He is the best Christian that follows both callings well, and makes them helps to and no hinderances of one another; that acts both *Maries* part, and *Martha's* part; and so hears Christ's Doctrine as he may give him entertainment; and so entertains Christ, as to hear his doctrine; that so minds and doth his business in the world, as he withal is careful to serve God dayly, both with his household, and alone; and that so addicts himself to private duties, as he doth not (yea dare not) neglect the duties of his particular calling or relations to others.

To be conversant in holy duties, and to be diligent in your callings, may well stand together. You should not suffer the one to swallow up, or juggle out the other.

When the duties of both callings are duly ordered, wisely subordinated, and diligently performed, then you bring forth much fruit, whereby God is more glorified; you do more service in your generation, and are a greater benefit and blessing to others, both for Church and Common-wealth.

3 The third Motive is, the brevity and uncertainty of mans life, which is but a day multiplied. Therefore the people of God have reckoned their lives by dayes, rather than by years, as making account of living no longer than a day, as *Job*, and *David*, and *Moses*, Psal. 90. 12.

Therefore perform your duties to God and man every day, because your work is great, and

1 Thel. 5. 17.
1 Thel. 4. 1.

Luke 10. 39,
40, 41, 42.

Job 14. 1, 3.
Psal. 39. 4.

and your time is short; and you know not what a day may bring forth; or whether you shall live till to-morrow; you should account every day to be your last day: Then do all your duties (or whatsoever your hand finds to do) so well to day, as if you should die before to-morrow, and never do more; or as if the present days work should be the finishing act of your lives.

Though you were sure to live to-morrow, yet either you may not have the like opportunities, or occasions of doing good: or you may be less fit to-morrow, than you are to day. For, *Quoniam non est hodie, cras minus aptus eris.* Exhort one another daily (saith the Apostle) while it is called to day, lest any of you be hardened through the deceitfulness of sin.

Heb. 1. 12.

Pray to God, and give to the poor to day; for you may be sick, and poor, or not able to do either to-morrow.

4 This is to redeem the time, and to do the work of the day in his day, *Opus suum in die suo*, as the Priest did under the Law, who offered the daily burnt-offerings by number according to the custom, as the duty of every day required; this they did day by day, morning and evening, which comprehended their duty both to God, and to man; because though they offered the daily Sacrifice to God, yet for man, They did every thing upon his day.

Ezra 3. 3. 4.

Lev. 23. 37.

David appointed Asaph and his Brethren to minister before the Ark continually, as every days work required, 1 Chron. 16. 37.

Solomon appointed according to the order of his Father, the courses of the Priests to their service, and of the Levites to their charges, as the duty of every day required.

2 Chr. 8. 14.

Christ

Christ hath made us Kings and Priests to God, Rev. i. 6. and his Father; Is it not just and equal then, that we should do our duty to God and man every day, or the work of the day in his day?

5 Doth not God renew his mercies upon us every day? *He gives us our daily bread* — *He* Psal. 68. 19. *daily loadeth us with benefits; his mercies and com-* Lam. 9. 23. *passions are new every morning.*

Thus God doth his works of mercy and salvation for his people, as the necessity of every day requires, which Solomon begged of God, *Let* 1 King 8. 59. *these my words wherewith I have made supplication, be nigh unto the Lord our God day and night, that he may maintain the cause of his servant, and of his people Israel at all times, as the matter shall require; in the Original it is, וְכָל יוֹם בְּיוֹמוֹ the thing of a day in his day.*

Which implyeth Gods sending of help, succour, relief to his people in due time, dayly.

Shall not his people pray to God, praise God, renew their faith in God, love to God, think of God, serve and glorifie God every day?

Shall not his people serve their generation according to the will of God, and do the work for which God sent them into the world, for his glory, and the good of the world? Ought they not to imploy all their talents with diligence, and faithfulness every day (as every days work requires) for their Masters advantage, and fellow-servants benefit, and to further their own accounts?

6 The due performance of your duties to God and man every day, may be an effectual means of your growth in grace, a progress in obedience towards Heaven, and happiness; for these are
the

Ephes. 2. 10.

the good works which God hath fore-ordained, or appointed you to walk in (as a way that leadeth to glory) unto which ye are created in Christ Jesus to be his workmanship. These duties rightly done will put you into a growing, thriving pasture; and make you to go forward, and take new steps, and make nearer approaches towards Heaven every day, to which of your selves you are too backward, as Israel were to go towards Canaan, which caused the Lord to say to Moses, *Speak to the Children of Israel that they go forwards.* Stand ye not in need likewise to be spoken to, to mend your pace, to advance, and put on? Ye go but slowly in the ways of obedience. Growing in grace, and abounding in good works, is hastening to Heaven, to be soon there.

Exod. 14.
15.

7 The last Motive is, This is the way to gain acceptance and recompence with the Lord, to have God say to you, *Well done good and faithful servant, thou hast been faithful in a little, enter thou into the joy of thy Master.*

Mat. 23. 23,
24, 25.
Col. 3. 23,
24.The fifth duty.
17.

Look for evils every day, prepare for them, and bear them aright.

Expect evils every
day upon six
grounds.

Look for evils every day. Think in the morning when you awake or rise, you may meet with troubles (of several kinds) in the day, such as you did not dream of in the night; You know not how many, or how great. For,

1 Man is born to trouble, as he is to live; therefore as long as he lives, he must look for trouble,

trouble, — *And as the sparks fly upwards.* Now as Job 3. 7. the sparks (or children of the coal) fly upward daily, so trouble comes down upon man daily; for as *Eliphaz* said, affliction comes not forth of the dust, neither doth trouble spring out of the ground. *Many are the troubles of the Righteous, saith David,* Psal. 34. 19. Prov. 24. 19. and a just man falleth seven times;

That is, often, or continually into trouble; seven is a number of multitude:

2 Evil as well as good come from the hand of God, both come from the same hand. *Job* reply to his wife implies thus much, — *shall we not receive good at the hand of God, and shall we not receive evil?* The same hand that gave *Job* all, Job 1. 21. took all from him.

3 Every day is like a woman with child, that is, great with something; but what it is, whether male or female, well-shapen, or a monster; whether only one, or twins (as were in *Rebecca's* womb) Gen. 25. 24. that cannot be known till the birth: So the day is big-bellied and pregnant, but you know not what is in the womb of it, *Or what a day may bring forth* (as *Solomon* speaks) it may be twins, an *Esau*, as well as a *Jacob*; crosses, as well as comforts; trouble, as peace; dangers as safety; sickness as health; it may be hard things, like *Esau's rough hands*, as well as smooth and pleasant things: What is the child of the day, or what is conceived in the womb thereof, the day must, and will discover. Days, travel with Gods decrees, and in their season bring them forth. Ye have cause to expect evil as well as good every day.

4 Your father will correct you, as well as feed you daily, and make use of the rod, as well as of the

the spoon; and ye need the one, as well as the other, as bodies do physick, as well as food, and
 Heb. 12. 18. trees need pruning, as well as watering, *If ye be without chastisement, then are ye bastards, and not sons.*

5 When ye look for good only, and not for evil, the coming of evil proves a sad disappointment of expectation, as appears by those complaints, — *We looked for peace, but no good came, and for a time of health, and behold trouble.* —

And this will put you to shame, as it did them, who came to the pits, and found no water, they returned with their vessels empty, they were ashamed and confounded.

Mat. 6. 34. 6 Our Saviour tells you, that sufficient for the day, is the evil thereof. Every day brings occasions enough of trouble, tryal and turmoil to you, As 1 *Natural Infirmities*, corruptions, tentations, what honest soul is not sufficiently troubled with these every day? 2 *External Necessities*, are ye not alway lacking something? and the want of some one thing, sometimes more afflicts you, than the enjoyment of many things doth refresh you. King *Ahab* could take no content in his Kingdom, no nor in his life, when *Naboth* denyed him his Vineyard. 3 *Vanity and vexation of spirit*, which ye meet with, and experience in, and from every creature;

1 King. 21.
45, 7.

4 *Afflictions upon body*, mind, relations, estate, name, worldly incumbrances.

5 *Difficulties, discouragements, stops and rubs in callings.*

6 *Casualties and dangers*, cross acts of providence, dashing your hopes and expectancies:

Do not all these evils to which you are subject every

every day, make the evil of the day sufficient for you to undergo? You need not double your trouble by taking care for tomorrow, and anticipating of fears before evils come.

These six considerations give every one just occasion to expect evil as well as good every day; none knows what may befall them before night. To this end beg of God prudence to foresee evils (what afflictions) are like to come upon you.

1. In the causes producing or procuring them.

2. Or in the Word of God foretelling, or threatening them.

3. Or in the prognosticks, and signs preindicating them.

4. Or in the hints God gives you in his providence, or in your own spirits, to premonish you of them. As sometimes Impressions of fears, or strong apprehensions of such or such evils as may befall you, either in way of loss, or sense.

The Wiseman saith, that the prudent man *Prov. 22. 3.* foreseeth the evil, and hideth himself. Where? In the name of the Lord (scil. his wisdom, power, *Prov. 18. 19.* mercy, faithfulness) which is a strong Tower, the righteous man runneth into it, and is safe, as men beake themselves to a house or hedge, when they see a storm is coming. Evils foreseen may be either prevented, or prepared for, and more easily borne, they sting and hurt less.

So much of the first branch of this fifth Rule: Look for evils every day.

2 The second follows. Prepare for the evils of the day, four ways;

1 By over-awing your hearts with God in the *Prepare for the evils of the day.* morn- the day.

morning, who rules the day as Lord of it, and hath power to make either it a good day, or an evil day, a better day or a worse day to you, and be you in the fear of the Lord all the day long. Ye should no less fear God for his command over the day, in respect of the civil state of it (whether it be peace or trouble, joy or sorrow, plenty or scarcity,) as the natural course thereof. For the day and the night are his: Then God expressly requires ye should do, for his power over the Sea, in setting the sand for the bound of it, and over the clouds in giving (or withholding) rain, both the former and the latter, in his season.

Jer. 5. 22.
Verie 24.

2 By committing your selves and all yours (as families, friends, goods, habitation, names, &c.) whatsoever ye desire to keep, or fear to lose, or lest any evil should befall them, into the hands of God to keep safe for you, as Paul did his life and soul in his sufferings. Though you know not what evils may befall you, or any of yours on the day, yet this ye know, to whom you have committed them all for protection; and on whom you have believed, and do still for them, that he is able and willing to keep them safe and sound;

Psal. 121.
7, 8.

4. he is the keeper of Israel, who neither slumbers, nor sleeps,—who shall preserve you from all evil. If husbands and parents may commit their wives and children with confidence and comfort to Gods care and custody when they dye, may they not as confidently commit them to Gods tuition

Jer. 49. 11.

from day to day while they live? — Leave thy fatherless children, I will preserve them alive (saith God) and let thy widows trust in me. When a mans heart is fixed, trusting in God, no evil tidings (concerning him or his) shall make him afraid.

Psal. 112.
7, 8.

2 By begging of God a submissive frame of spirit, to resign up your selves and all your comforts to Gods will, for disposal as he pleaseth, and to yield to whatsoever God doth, though it be contrary to your desires and expectations, that ye may say, *The will of the Lord be done*, though ye suffer: When the heart is thus bowed down to the hand and will of God, then the neck is prepared for the yoke, and the back for the burden; and this will make the yoke of afflictions more easy, and the burden light. Isai. 50. 6.

3 By casting all your cares, fears, and troubles of mind about any evils ye apprehend may come upon you, upon God, who hath promised to take care of you, and to sustain you, for these are a burden 1 Pet. 5. 7. too heavy for you to bear. Psal. 55. 22.

3 The third branch follows. Bear evils well Bear evils well. (all the troubles inward, or outward, that ye meet with every day) that is, with patience, confidence, humility and obedience.

1 With patience, and silence; without murmuring, or repining; without passion, distemper, or unquietness of spirit; or having a hard thought of God. Thus *Eli* bore *Samuels* Vision of the destruction of his house; — *It is the Lord*, saith *Eli*, *let him do what seemeth him good*. Thus *David* bore the blow of Gods hand: *I was dumb*, *I opened not my mouth, because thou didst it*; and *Christ* in his passion, — *He was oppressed and afflicted*; yet opened he not his mouth, — *Not my will Father, but, thine be done*. 1 Sam. 3. 18. Psal. 39. 9. Isai. 53. 7. Luke 22. 42.

2 With confidence in God for six things especially.

1 For his presence with you in all your afflictions, even when you pass through the waters, and walk

Isai. 43. 2.
Heb. 13. 5.

walk through the fire, that he will be with you there, as he hath promised; and never leave you nor forsake you. Surely then not in your troubles, when you stand in most need of his presence and comforts. Believe it, God will bring you into no condition, though sad and solitary; no, not into Wilderness, as he did *Israel*, but his presence shall be with you there.

It matters not where you are, or what your condition is, if the Lord be with you. His presence makes Heaven above, and it can make less than a corner of Heaven here below.

Heb. 12. 6.
Rev. 3. 19.

2 For his love manifested to you in correcting you: *Whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth*; that he doth not correct you in wrath, but his stripes are strokes of love; This will sweeten the bitter Pill, and lighten the burden of yours troubles.

1 Cor. 10. 13.

Col. 1. 11.

3 For strength to bear all your tryals, and whatsoever is gravaminous to you; for God hath promised, *not to afflict you above strength, God is faithful, who will not suffer you to be tempted above that you are able.* — He can strengthen you with all might according to his glorious power, unto all patience, and long-suffering, with joyfulness.

Job 5. 19.

4 For keeping you from the evil of sin, in and by the evil of misery, according to that promise, — *He shall deliver thee in six troubles, yea in seven there shall no evil touch thee*; that is, God will so preserve thy spirit, and order thy course in the midst of afflictions, as thou shalt not be drawn into sin, in them, or by them, nor driven farther off from God.

5 For deliverance out of all your troubles, though

though they be many; *Many are the afflictions* Psal. 34. 19.
of the Righteous, but the Lord delivereth him out
of them all: — He shall deliver thee in six troubles, Job 5. 19.
yea, in seven. that is, in many troubles, yea; in Micah 7.
Prov. 12. 18.

— For supplies of all your necessities accord-
 ing to his promise, — *O fear the Lord ye his* Psal. 34. 9.
servants, for there is no want to them that fear him;
 — *They that seek the Lord shall not want any good* Verse 10. 7
thing. And; — God will give grace, and glory; no Psal. 84. 11.
good thing will be withhold from them that walk & 37. 3.
uprightly. Mat. 6. 23,
 26, 30, 31.

— For resolution of your doubts, and direction
 in all your ways; — *Commit thy way unto the Lord;* Psal. 37. 5.
trust also in him, and he shall bring it to pass. — In Prov. 3. 6.
all thy ways acknowledge him, and he shall direct thy Psal. 37. 24.
paths. Isa. 30. 21.
 Psal. 121. 7.

— For protection from dangers; — *The Lord*
shall preserve thee from all evil, he shall preserve
thy soul; — The Angel of the Lord encampeth Psal. 34. 7.
round about them that fear him; and delivereth & 18. 2.
them.

Renew your faith in these Promises of God
 daily.

6 Lastly, trust in God for a holy use, and hap-
 py issue of all your troubles that God will — *teach* Psal. 48. 17.
you to profit by them, and make you partakers of his Heb. 12. 10,
kindness, and turn all your evils to your good at 11.
last, how great then will your good be? and Rom. 8. 28.
all your sorrows into joy, how great will your Deut. 8. 16.
joy be? when Water is turned into Wine, John 6. 20.
there will be abundance of Wine; believe in
the Promises, that your afflictions shall leave you
better than they found you; and give you occasi-
on to speak good of them, and of God for them,

Psal. 119. 67, 71, 75. as David did, *It is good for me that I have been afflicted, that I might learn thy statutes.*

3 You should bear afflictions with humility.

1 Humbling your selves low before God for your sins, as the cause of all your miseries; search your hearts and ways to find them out, as the faithful did in Lam. 3. — *Let us search and purify our ways, and turn again unto the Lord. Let him judge your selves for them, to save God a labour. That ye may not be judged of the Lord. Consider the mighty hand of God that is over you, and humble your selves under it, and he will exalt you in his time.*

Lam. 3. 39.
40.

1 Cor. 11.
13.

1 Pet. 5. 6.
James 4. 10.

2 Chron. 12.
6.

Ps. 119. 75.

Ezra 9. 13.

Lam. 3. 22.

2 Justifying God in all he doth to you, saying with Rehoboam and his Princes, — *The Lord is righteous. With David, I know O Lord that thy judgments are righteousness, and that thou in faithfulness hast afflicted me. — With Ezra. — Thou hast punished us less than our iniquities deserve; and with the faithful in Lam. 3. 22. It is of the Lord's mercy we are not consumed, because his compassions fail not.*

4 Lastly, You should bear your troubles with obedience to God, in three things.

1 In doing of good, the duties of the day, notwithstanding the evils of the day which ye suffer. Your suffering of evils should not hinder you from performing any duty to God or Man, no more then they did Job, when God tryed him in a hot furnace as gold; — for all that (saith Job) *God knows the way I take, when he hath tryed me, I shall come forth as gold, that is, leaving my dross behind me; — my foot hath held his step, his way have I kept, and not declined; — neither have I gone back from the Commandment of his*

Job 23. 10.

Verse 11.

Verse 12.

lips—or then they did the Church; *All this (evil)* Psal. 44. 17. Ver. 18.
is come upon us, yet have we not forgotten thee, neither have we dealt falsely—Our heart is not turned back, &c. No more than they did David, *I* Psal. 119. 141.
am small (saith he) and despised, and ye I do not forget thy Precepts. Follow Peters advice, *Let* 1 Pet. 4. 19.
them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, therefore you must do well, even whilst ye suffer evil.

2 In rejoycing in God, and in his Goodness to you, even while ye are in heaviness through manifold temptations: For that is not only a privilege, but a duty which is enjoined;—*Rejoyce* Phil. 4. 4.
in the Lord alway, and again I say rejoyce. This is your infirmity, when ye do joy, ye can do nothing but rejoyce, and hereby ye over-joy your joys; when you do grieve, you can do nothing but grieve, and so you over-grieve your griefs. But Paul saith,—*Let them that weep (for worldly losses and crosses) be as if they wept not, and them that rejoyce, as if they rejoyced not.* It is the wisdom of a Christian so to moderate his grief for any evil he suffers, as withal to rejoyce in God and in his goodness to him, yea he may rejoyce in his suffering of evil, especially, if righteousness be the cause. 1 Cor. 7. 30.

3 In not doing evil, though ye suffer evil that your suffering may be no means, nor occasion of your sinning.

The sixth
duty.

Get and keep a savoury relish of your Christian Priviledges wherewith you are invested, as you are new Creatures in Christ,

I Must here shew you three things.

What our
Priviledges
are.

1 What these Priviledges are.

2 How we are invested with them.

3 How to improve them.

Quest. 1. *What these Priviledges are?*

Ans. 1 Neerness and dearness to God. The

Ps. 148. 14. *children of Israel are a People neer to God, and they*
Deut. 4. 7. *have God so nigh to them in all things they call upon*
him for, as no Nation hath beside. They are highly
Exod. 19. 5. *esteemed, and dearly beloved; a peculiar treasure*
Mal. 3. 17. *to God above all people, God accounts them his Jew-*
Deut. 32. 9. *els, his Portion.*

1 Pet. 3. 12. *They have his eye and ear; For the eyes of*
the Lord are over the righteous, and his ears are
Zech. 2. 8. *open to their Prayers, they are dear to him as the*
Jer. 12. 7. *apple of his eye. They have his heart, for they*
are the dearly beloved of his soul; and his hand,
Ezra 8. 22. *for the hand of God is upon all them for good that*
seek him.

2 Dignity of Relations to all the three Persons in Trinity.

1 To God the Father, you are,

3 1 Sons.

2 Kings, and Priests.

1 Sons

1 Sons by Adoption and Regeneration, and Heb. 12. 23.
his first born. If David accounted it so high an 1 Sam. 18.
honour to be son in law to a King, what is it to 18.
be a son by grace to the King of Kings, and Lord
of Lords? Behold, what manner of love (I may 1 John 3. 1.
add, what matter of dignity, what a mark of fa-
vour and honour) is this, that we should be called
the Sons of God?

These two are the highest expressions, and
commendations of Gods love to you.

1 To give his only Son by nature, to dye Rom. 5. 8.
for you. 1 John 4. 9.

2 To make you, who were by nature
children of wrath (Ephes. 2. 3.) his Sons
by grace.

And if children, then heirs, heirs of God, and co- Rom. 8. 17.
heirs with Christ.

And if the first-born, then you shall have a
double portion of your heavenly Fathers goods, Deut. 21.
and be next in honour to God your Father, and 17.
elder brother Jesus Christ.

Yea, you are made by Christ Kings and Rev. 1. 16. &
Priests to God the Father, or a Kingdom of 5. 10.
Priests, as Moses expresseth it, Exod. 19. 6. a roy- 1 Pet. 2. 9.
al Priest-hood as Peter.

1 Kings to God, to rule by God, for God,
under God, over themselves, and over their
lusts, and unruly spirits, and all their affairs; and
over the world, and all things in it, in reference
to themselves, or so farr as they have to do with
them. Believers are Conquerours over the
world.

1 Over the good things in it, as riches, ho-
nours,

1 John 5. 4. nours, pleasures; of this victory *John* speaketh.

2 Over the evil things in it, as Tribulation, Persecution, Distress, Famine, Nakedness, Peril, Sword; of this victory *Paul* speaketh.

Rom. 8. 37. So as none of these can hinder them either from serving God, or from seeking the salvation of their own souls; yea, to trample on and triumph over their spiritual enemies, especially Satan and the flesh; *Paul* saith they are more than conquerors over all these (because sure of victory before the combat) through Christ that hath loved them.

John saith, This is their victory over the world, even their faith.

This is a glorious priviledg of the Saints, and these are their acts or exploits, as Christ hath made them Kings to God.

1 Pet. 2. 5. 2 Priests to God, to offer up spiritual sacrifices acceptable to God by Jesus Christ. The personal sacrifice of your selves; the Eucharistical sacrifice of praise; and the beneficial sacrifice of charitable deeds.

Rom. 12. 1. Heb. 13. 15. 2 Your relations to Christ are a high priviledge; you are his servants, Rom. 1. 1. *Paul* gloried in it; yea, his friends. Christ acknowledgeth it Joh. 15. 14. yea his brethren, Christ is not ashamed to call you so, or own you, Heb. 2. 11. yea, his spouse, for Christ and his Church are husband and wife, Eph. 5. 32. yea, members of his body, of his flesh, and of his bone, Ephes. 5. 30. 1 Cor. 6. 15.

3 So is your relation to the Spirit, for you are the Temples of the Holy Ghost, or an habitation of God, through the Spirit.

1 Cor. 6. 19.
Eph. 2. 21.
21.

This

This honour have all the Saints, and only the Saints.

3 The third priviledge is, liberty of condition; believers are brought out of their bondage by nature, and delivered from the hands of all their spiritual enemies, and made the Lords freemen, Luke 1. 74. Joh. 8. 32, 36. 1 Cor. 7. 22. a people set at liberty. Gal. 5. 1.

1 From the guilt and punishment of sin, the wrath and judgments of God, from which you are discharged by the pardon of your sins, which Christ hath purchased for you with his blood. Remission of sin, and reconciliation with God, is a blessed priviledge. David affirms it, and Paul Rom. 7. 8. confirms it.

Upon this account a Believer may boldly challenge all the world, men, and devils, as Paul did. — Who shall lay any thing to the charge of Gods elect? Rom. 8. 33. It is God that justifieth them from all their sins; It is Christ that satisfieth Gods Law and Justice to the full for them. 34.

2 From the dominion of sin, which is the Saints priviledge, both in Gods Promise, and in their own practice, — For they do no iniquity, Psal. Mic. 7. 19. 119. 3. They do not make or work sin, 1 Joh. 3. 9. Rom. 6. 14. That is, they do not commit sin wittingly and willingly.

3 From inward restraints, burdens, bondage, pressure of spirit, as lusts, cares, fears, sorrows, perplexities.

Which is inward freedom of spirit, or bringing of the soul out of prison, Or enlargement of heart, to run the ways of Gods Commandments. Psal. 142. 7. Psal. 119. 32.

4 From the power of Satan, who may assault and molest you, but cannot finally prevail against you; you are sure to overcome him at last,

last, and to put him to flight. The Saints are
 James 4. 7. through Christ conquerours over *Beelzebub*, and
 over the black Regiment of Devils in Hell. For
 Col. 2. 15. Christ spoyled *Principalities and Powers on his Cross*,
 and triumphed over them there openly, even for you.
 He disarmed them of their weapons, and power
 to hurt you:

Gen. 3. 15. Christ hath bruis'd *Satans head* already,
 Rom. 16. 20. (crushe all his devices) And the God of peace
 shall bruisse Satan under your feet shortly, sub-
 dued his whole power, so that you shall set
 your feet upon the necks of these spiritual ene-
 mies.

5 I may add from the power of death, and
 grave; for death is unstinged, and the grave is
 conquered, so that you may challenge them,
 and triumph over them, with Paul, saying, O
 1 Cor. 15. death, where is thy sting? O grave, where is thy
 55, 56. victory? Death though it strike you with his
 dart, it cannot hurt you, but help you to Hea-
 ven, out of this vail of misery, and tears, into the
 Paradise of eternal blis and joy. The grave,
 though it inclose your bodies; yet it cannot de-
 tain them, when God calls for them.

4 the fourth priviledge is plenty of provi-
 sion, All things are yours. If you be Christs,
 1 Cor. 3. 22, whether Paul, Apollo, or Cephas, or the world,
 33. or life, or death, or things present, or things to
 come.

All good things are yours to supply you. Be-
 lievers have right to all good through Christ,
 and the possession of all things God seeth good
 for them (for God giveth them that which is good
 1 Pet. 2. 26. in his sight, and they should desire no more) and
 2 Sam. 12. 8. they have promises for security against necessi-
 ties

ties in any kind. See *Psal.* 84. 11. & 34. 9, 10.

When God was with *Israel* in the wilderness (where nothing was to be had) they lacked no- Deut. 2. 7.
thing.

All evils are yours also, to serve you, or turn to your good; upon this account, death is yours, as well as life; poverty, as well as plenty; sickness, as well as health; trouble, as well as peace; future events are yours, as well as present enjoyments.

This is the privilege of the Saints, that all things which befall them (even evils themselves) shall work for their good; and God will do them good by all in the latter end. Rom. 8. 28. Deut. 8. 16.

God will one day turn all your losses into gains; your crosses into comforts; sorrows into joys, curssings into blessings, shame into honour; sufferings into reigning.

Nothing can make you miserable.

If you be Christs, all things must needs be yours, because,

1 God All-sufficient is yours, the fountain of all goodness.

2 Christ also is yours, who is all in all, and filleth all in all.

When God giveth Christ to you, he doth together with him give you freely all things; — all things pertaining to life and godliness, 2 Pet. 1. 3. Such things as accompany salvation. As, Rom. 8. 32. Heb. 6. 9.

The unsearchable riches of Christ that cannot be computed, the unvaluable jewels of grace, and the multiplication or abounding thereof.

The peace of God, which passeth all understanding, and the joy of the Holy Ghost, which is unspeakable, and full of glory: comforts beyond

yond comprehension and comparison; and power to work mightily in them, and by them.

5 The fifth Priviledge is, the safety of protection. Believers have,

1. A hedge of Providence about them, and all they have on every side, as Job had; which Satan could not break down, or leap over.

2. A guard of Angels, with a charge from God, to look to them, and keep them safe, Psal. 91. 11. and 34. 7. Christs little ones have Angels to be their guardians and keepers, who do always behold the face of their Father which is in Heaven.

3. A writ of Protection, which is a word of Salvation, as that Psal. 109. 15. Touch not mine anointed, saith God (that is, those whom he hath sanctified to be his people) and do my Prophets no harm.

Psal. 91. 4.
Isai. 40. 11.
John 10. 28,
29.
Deut. 33.
27, 28, 29.

4. They have God for their Buckler, strong Tower, fortress, deliverer, horn of salvation, Psal. 18. 2. They are kept as chickens under his wings, and live as Ewe-lambs in his bosom; and are held fast and safe as sheep in his hand: Underneath ypp are the arms of Eternity for your support. God is the Shield of your strength, and the Sword of your excellency; hence the Saints are an unpareld people for protection. — Happy art thou O Israel! who is like unto thee, O people! saved by the Lord, &c?

James 2. 5.

5. The sixth Priviledge is, felicity of salvation. This is the top-stone of the Saints Priviledges; *Theirs is the Kingdom of Heaven*, and they are the heirs of it, the inheritance of glory, perfection of grace, the Crown of Life, fulness of joy.

Free-

Freedom from all evils of body and soul, as sin, grief, shame, pains, fears, dangers, enemies. But more of this in the next duty.

Eye hath not seen, nor ear heard, nor hath it entered into mans heart to conceive, what God hath prepared for them that love him. 1 Cor. 2.9.

7 The seventh Priviledge is, the perpetuity of the believers state both in grace and in glory, that he shall not fall short of Heaven, and that his happiness shall never fail, nor have an end in Heaven; that *Heaven is kept for you, and you are kept by the power of God for it.* 1 Pet. 1.4.5.

Quest. 2 How come Believers to be invested with these Priviledges? Believers right to them.

Ans. By a four-fold right, to wit, federal, filial, matrimonial, and vocational.

1 Federal, or by right of Covenant, into which God takes believers to be his people, and gives himself to be their God, and by which he makes over all these Priviledges to them (as by deeds of gift) to be their portion. All which he confers on them and confirms to them as *Covenant-mercies*. The Covenant of grace is a Christians *Magna charta*, or great Charter of all his Priviledges; wherein God saith (and assureth) to his people, what the King of Israel did to the King of Syria, 1 King. 20.4. — *I am thine, and all that I have.*

2 Filial, or by right of regeneration and adoption. God hath chosen you to be his Sons, and begotten you again by his Word and Spirit; Eph. 1.4.9. and being children, you are heirs of God (as your Father) and so have right to all these Priviledges, as your Fathers goods, or as your patrimony or childrens portions upon this account, because you are sons, *Mal. 3.17. Jer. 31.20. Heb. 12.7, 10, 11. Gal. 4. 6, 7.* 3 Ma-

3 Matrimonial, or by right of marriage. *All things are yours, 1 Cor. 3. 21, 22. because ye are Christs, verse 23. that is, married to him. The Churches Priviledges are her Joynture or Dowry, as she is Christs Spouse, or given to her in marriage with Christ, she is feoffed in them all. As Christ hath purchased his Church with his own blood, so hath he these Priviledges thereby for his People; hence they are rich and costly. Here comes in your title to them.*

Because you are his Spouse, Christ nourisheth and cherisheth you; cleanseth, sanctifieth, and saveth you; and to you it is granted to be arrayed with fine linen, clean, and white, which is the righteousness of the Saints.

Eph. 5. 29.
verse 23, 26.
Rev. 19. 8.

4 Vocational, or by right of calling. When you are effectually called, or made partakers of this high and heavenly calling, then are you actually endowed with these Priviledges, you are called, to be Saints, Sons, Heirs; to liberty, to glory, and vertue, to Gods Kingdom.

Get all these Priviledge-rights cleared to you by the effects or evidences of them, and sealed to you by the Sacrament.

Chew and suck these Priviledges (as an Honeycomb) by serious meditation; work and warm them upon your hearts, and rub them in by close application.

The improvement
of them

Quest. 3. *How may Christians improve these priviledges?*

Ans. Three ways, scil. for

1 Excitation,
2 Consolation,
3 Caution.

1 For excitation.

1 For Excitation, to excite them to walk worthy of, and answerable to them, as becommeth

a people so highly honoured. Great persons have a garb and deportment suitable to their greatness. This you may do,

By 1 Excellency of Spirit.

By 2 Singularity of deeds.

1 By Excellency of spirit. Such priviledged persons as Saints, should not be, of ordinary or common spirits, but of choice, precious, excellent spirits:—and should excel their neighbours wheresoever they dwell,

Prov. 17. 27.
Prov. 12. 26.

Shew the excellencie of your spirits. by

1 Abhorring sin, as the greatest filthiness, baseness, and dishonour. Seeing we have these Promises, saith Paul (to wit, of divine priviledges, that God will be a Father to us, and we shall be his sons and daughters) let us cleanse our selves from all filthiness of flesh and spirit,

2 Cor. 7. 1.
with 6. 18.

2 By contempt of the world, of all the wealth, pomp, and glory of it, looking at all things under the Sun, as things put under your feet. This is Christian magnanimity, to contemn silver and gold, praise and honour of men, in comparison of the service and glory, the grace and favour of God.

How ill would it become the children of a King to do base, and servile works, as to dig, beg, grinde, fill dung-carts, play the scullions, or the like? how far are these things below them? So unbeseeming is it for the children of God, and heirs of Heaven to act the part of world-lings, and muck-worms to mind earthly things.

Do not live below your priviledges, for this is to dishonour both your selves, and them; but live above the world in your spirits, being clothed with the Sun of Righteousness, and having

Rev. 12. 1.

the

See more of *the Moon* of all mutables under your feet. Leave the love, and earnest pursuit of the world to the men of the world, who have their portion and hope in this life only. Be content with such things as you have; with your portion in temporals, though it be small, seeing God hath given you so large a share in spirituals. Shall the heirs of heaven murmur or be discontent that they have

Luke 15. 31. no more of earth, or that the fatted calf is not killed for them, when all that their father hath is theirs?

3 Shew excellency of spirit, by shewing forth the virtues of him that hath called you, and endowed you with these priviledges. *1 Pet. 2. 9.* Peter tells you, this is the end of your investment with them, and this should be your improvement of them.

Such a priviledged people should declare and approve themselves a godly, or God-like, a Christ-like people, in holiness, fruitfulness, and faithfulness, benevolence, and beneficence.

When you recount or survey your priviledges, think seriously, seeing God hath bestowed all these upon you. *2 Pet. 3. 17.* What manner of persons ought ye to be in all holy conversation and godliness.

Tit. 2. 14. Walk worthy of your priviledges by singularity of deeds. *Mat. 5. 47.* A peculiar people should be zealous of good works, and so do some singular things for God, more than others, seeing God hath dignified them above others.

Gen. 32. 28. As to overcome God himself, by wrestling with him, with Prayers and tears, as Jacob did, that Israel may be your Name. — To overcome the world, by not suffering your selves to be brought under the power of any thing in it, nor of any lust by it, nor of meats, drinks, as Epicures are; nor of riches,

riches, as the coverous; nor of honours, as the ambitious are. This singular thing did Paul.

To overcome self, by denying self, your own wits, wills, desires, conceits, ends; Paul was singular in self-denial. To be humble in spirit, low, and little in your own eyes, when you are high and great in state and priviledges; *To overcome Enemies*, by loving them that hate you, praying for them that persecute you; by recompensing good for evil, to overcome others evil with your good; *our Saviour acknowledgeth this a singular thing*, the character of your heavenly Fathers Image, the cognizance of Gods children, and a piece of perfection. Hereby David conquered Saul, and made him confess; *Thou art more righteous than I*, for thou hast rewarded me good, whereas I have rewarded thee evil.

1 Cor. 13.
to 24.

Rom. 12.
17, 29, 31.
Mat. 5. 44.
to the end.

1 Sam. 24.
17.

To overcome evils, by patient bearing of them; so did Christ, so must ye.

2 Christians may, and ought to improve their Priviledgs for consolation against all evils under the Sun; As,

2 For consolation.

1 Against the worlds hatred, and rejection of you; you are dear to God, beloved of love it self, for God is love. You shall be found close by his side; yea, lying in his bosom; when others shall be put behind his back; yea trodden under foot. Christ will say to you, *Come ye blessed*; when to others, *Go ye cursed*.

2 Against outward meanness in your temporal conditions or relations to men, and to earth; you are high and honourable in spiritual relations, to God (as his sons) to heaven (as its heirs,) Christians, Christ-like, are disallowed and despised of men, but chosen of God, and precious, his Jewels.

M

3 Against

3 Against outward restraints, bondage, burdens; yet your spiritual estate is free; you that believe in Christ, are a people set at liberty in your spirits for your good; the Lords free-men, though servants of men. Though your bodies should be in prison, your feet in the stocks, yet your souls are at liberty, and your affections (the feet of the soul) may be enlarged to run the way of Gods Commandments. Though ye be molested with unreasonable men, yet you can tame unruly lusts.

Pla. 119. 32.

AGs 3. 6.

1 Pet. 1. 7.

4 Against outward necessities. Ye are Christs, and upon this account all things are yours. Though you be poor, as *Peter*, who said, *silver and gold have I none*; yet you have grace, which is *more precious than gold*. Though outward troubles, and sorrows; yet inward peace, and joy in the Lord. Though mean fare for the body, yet delicacies and dainties, hidden Manna, marrow and fatness for the soul, the continual feast of a good conscience. Though much weakness on the body; yet strength in the soul. Though many evils befall the outward man, yet all turn to the good of the inward man.

5 Against enemies, and dangers; though the Saints be subject to more than other men, the devil and the world being mainly set against them; yet whom, or what need you fear, who have Providence for your hedge of protection, Angels for your guard, Salvation for walls and bulwarks to you, and the Keeper of *Israel*, who neither slumbers nor sleeps, the God of Angels, and of salvations, for your refuge and defence?

6 Against all the miseries of this life; they are all yours to serve you, to fit you for, and to further

ther

ther your eternal felicity. Death is yours, to put an end to all your evils, and to let you out of this vale of misery, into your Fathers house, Masters joy, and Saviours Kingdom, and inheritance, which never shall have end.

7 against fear of falling away from God, or short of Heaven. Fear not, only believe, you shall stand, because God upholds you, *everlast-* Deut. 33. 27.
ing arms are underneath you; you cannot be plucked away, because God your Father, and Christ your Redeemer, hold you fast in their hands; you shall not be oppressed, nor overcome with any created might, because *you are kept by the power of God through faith unto salvation.* Oppose your spiritual priviledges to your temporal pressures; set the one against the other, to counter-poize, and over-power the same. — As your friends in heaven, to your foes on earth; your high dignity in Christ, to your low estate among men; your wealth above, to your want below; your future rest and joys, to your present troubles and sorrows; what you shall be, to what you are.

3 Improve your Christian Priviledges for 3 For caution, Rest not in common priviledges.
Caution. Take heed you rest not in common Priviledges and outward, without inward and special, in titles without realities, in claims without interest; As,

1 In being born of godly Parents, without treading in their steps, or following their examples, as *Eſau* — and the *Jews*, who boasted they had *Abraham to their Father*; yet they would John 8. 39,
not do the works of Abraham, for they sought to 4^o.
kill Christ, whose day (i.e. his coming in the flesh)
Abraham joyced to fore-see. Their works spoke

Ver. 41. 44. them to be *the sons of Satan* (as Christ told them)
 John 3. 7. *for they did his lusts.*

Mar. 16. 16.

Acts 8. 13.

23.

2 In being baptized, and not regenerated, for many are baptized, that shall not be saved; as *Simon Magus* for one.

1 John 2.

18, 19.

3 In being members of visible Churches, and not of the invisible, or not members of Christ by faith. Many are in the Church that are not of it (but dead branches, and wooden members) *They went out from us* (saith the Apostle *John*) speaking of the many *Antichrists* that should be in the last times, that is, false Christs, enemies to Christ, as Hereticks, Seducers, Deceivers; from us, that is, out of the Churches of Christ, and Societies of professed Christians, *but they were not of us;* for if they had been of us (i. e. true real members) they would no doubt have continued with us: but they went out that they might be made manifest, they were not all of us.

Heb. 4. 2.

4 In injoying outward Ordinances, as Word, Sacrament, Prayer, Communion of saints, without being made partakers of Christ, his Spirit, and grace in them, and by them. *The Word preached to the Jews in the wilderness, did not profit them.* Many injoy outward Ordinances, who are not better, but worse for them, against whom these shall rise in judgment another day, *John 12. 48.*

Revel. 2. 9.

5 Rest not in the name without the thing (as the Church of *Sardis* did, which had a name to live, and was dead, Rev. 3. 1. and as the titular *Jews*, who were indeed *the Synagogue of Satan*) in form, without power (which *Paul* reckons among the sins of the last days, *to have a form of godliness, and deny the power thereof*) nor in profession

2 Tim. 3. 5.

feſſion without practice, which is the propriety of many, *who profeſs they know God, but in works they deny him.* Let us give you grounds for it. Tit. 1. 16.

1 This was the falſe reſt, and vain boaſt of the *Jews*, who excelled all others in external Priviledges, wherein they conſided, without reformation and obedience. The Apoſtle gives you ſeveral Catalogues of them. To them pertained the *Adoption, and the glory, and the Covenants, the giving of the Law, the ſervice of God, and the Promiſes.* Rom. 9. 4, 5. 1 Cor. 10. 1, 2, 3, 4. Rom. 2. 17. to 21.

Now obſerve three defects in their Priviledges.

1 They could not exempt or ſhelter them from Gods wrath; for notwithstanding all theſe, *—With many of them God was not well pleaſed, for they were overthrown in the Wilderneſs.* 1 Cor. 10. 5.

2 They could not make them true *Jews*, nor *Israelites* indeed, nor the children of God adopted by ſpecial grace; for notwithstanding all their Priviledges, *They were not all Israel, which were of Israel.* Though the Oracles of God were committed to them, yet ſome did not believe. Rom. 9. 6, 7. Rom. 3. 1.

3 They could not keep, or free them from ſin; for though *they were Jews* (of whom the Meſſiah was promiſed to come) *and reſted in the Law, and made their boaſt of God, —and had the form of knowledge and of the truth in the Law;* yet were the *Jews* great tranſgreſſors of the Law (which may be collected from the ſtinging interrogatories *Paul* put to them, in Rom. 2. 21. to 25.) ſo that the *Jews* cauſed the Name of God to be blaſphemed among the *Gentiles* for their ſakes. Rom. 2. 17. to 21.

This was the cauſe of the great conteſt the Prophets had with the *Jews* in their time about their Sacrifices, as *Iſai.* 1. 10. to 16. —and their

Temple, as *Jer.* 7. 4, 5, 6, &c. and which the Apostles had in their time with them, about circumcision, wherein the *Jews* placed the principal of their Religion, and thought it equivalent to the observation of the whole Law; *Paul* took much pains to cast down this their strong hold.

The *Jews* rested in these outward Priviledges, *scil.* Circumcision, Sacrifices, and temple, then, as many do in our days, in their Baptism, and coming to Church, and receiving of the Lords Supper; in the bare enjoyment of them, without improvement of them for any real soul-benefit. I think it is as difficult to drive our common Christians out of these false rests, as the *Jews* out of theirs.

Rom. 2. 28,
29.

2 Ground, Outward Priviledges without inward power and efficacy cannot profit you. *For he is not a Jew which is one outwardly, neither is that Circumcision which is outward in the flesh: but he is a Jew which is one inwardly, &c.* Upon the same account it may be said, He is not a Christian which is one outwardly, neither is that baptism (*scil.* sufficient to salvation) which is outward only of the flesh: but he is a (true) Christian which is one inwardly, and (effectual) Baptism is that of the Spirit in the heart, *whose praise is not of men, but of God; Circumcision, and uncircumcision, that is, the Legal, and the Evangelical dispensation of Ordinances, are nothing without the effect of them, scil. a new creature, Gal. 6. 6. and 5. 16.*

3 Ground. The pleading of your Priviledges without the improving of them, cannot prevail with Christ to own you, or receive you. Christ hints thus much, that this will be the practice of many

many at the last day; *Many will say unto me in that day, Lord, Lord, have we not prophesied in thy Name — and cast out Devils, and done many wonderful works?* All these are great Priviledges, not communicated to all; will not Christ acknowledge and reward those that have, and use them? No, for saith Christ, *I will profess unto them, I never knew them, depart from me ye that work iniquity.* Possessours of great Priviledges may be workers of iniquity, and professedly disowned by Christ at the last day, and cashiered for ever.

See the like in *Luk. 13. 26, 27.* — Others will then begin to say, *We have eaten and drunken in thy presence, and thou hast taught in our streets,* as if they should say, Lord, we have heard thy Word, and received the Sacrament. Will Christ be taken herewith? No, he will say, *I tell you, I know you not whence you are, depart from me, all ye workers of iniquity.*

4 Ground. Priviledges not improved, but abused, procure the greater condemnation; because, The abused of Priviledges is dangerous.

1 They aggravate sin, and so increase guilt, by the obligations they lay upon you. Thus some expound the place, *Shall not uncircumcision* Rom. 2. 27. *which is by nature (if it fulfil the Law) judge thee, who by the letter and circumcision dost transgress the Law;* that is, who by these Priviledges and Ordinances (to wit, the Word, and the Sacraments) art made the greater transgressor?

2 They make you equally abominable to God, and punishable, as those that want the same. God will punish those that have enjoyed great priviledges (but abused them) and those that never had them, alike, — *the circumcised with the uncircum-* Jer. 9. 25, 26.

Circumcised; as the *Jews* because they were uncircumcised in heart, with the *Moabites*, and *Egyptians*, who were uncircumcised in flesh. *Shal not thy circumcision be counted uncircumcision* (saith *Paul*) if thou break the *Law*? thy baptism, for no baptism; thy hearing of the *Word*, and thy receiving of the *Sacrament*, for no hearing, no receiving, if thou disobey the *Gospel*? The abuse of *Christian Priviledges* debases, vitiifies, yea debasifies a people, as the abuse of theirs did the *Jews*; for upon this account the Prophet *Isaiah* calls the *Governours of Judah*, the *Rulers of Sodom*, and their people, the people of *Gomorrhah*.

3 *Priviledges* abused, increase judgments on earth, torments in *Hell*; as to those *Cities* where *Christ* taught heavenly doctrine, and wrought great *Miracles*, but they repented not; *Woe unto thee Corazin*, *Woe unto thee Bethsaida*; it shall be more tolerable for *Tyre* and *Sidon*, and *Sodom*, than for you; — and thou *Capernaum* which art exalted to heaven, shalt be thrust down to hell. *Christian Priviledges* lift a people up to heaven, but the abuse of them casts them down deeper into hell.

Mat. 11. 20.

Mat. 8. 12.

The children of the *Kingdom* shall be cast out, saith *Christ*, that is, such as were partakers of all the *Ordinances* of the *Church*, called the *Kingdom of Heaven* (but made no good use of them) they shall be cast into utter darkness, that is, a state most remote, or furthest off joy, and blessedness. It was a priviledge to the man, *Matt. 22. 9.* 10. to 15. to be a bidden guest to the marriage of the *King's Son*; but his abuse of it, in coming with an unsuitable habit to it, cost him dear; *Friend*, saith the *King* to him, *(How camest thou in hither, not having a wedding garment?)* then he commanded his

his servants, Bind him hand and foot, and cast him into utter darkness; there shall be weeping and gnashing of teeth. To partake of Christs Ordinances in an undue and unworthy manner, is to want the Wedding garment, which will procure severe punishment. Lest you should think never any did so but one; know, that one represents, or personates a multitude, because Christ adds, *Many are* Verse 14. *called, few are chosen.* Take not up then in outward Priviledges, without inward life of grace, and power of godliness, for they make men but like a dead corps stuck with flowers.



- 1 Get your hearts weaned from the world; and from all Creature-Comforts in it. The 'seventh duty hath three Branches.
- 2 And get Heaven endeared to you daily.
- 3 And be content with such things as ye have.

1 **G**ET your hearts weaned from the World, 1 Branch. and from all things here below; that your souls may be *David-like, as a weaned child.* Let me propose to you same heart-weaning considerations, as Worm-wood laid on the breast of all worldly comforts, to wean you from them; these five especially, emptiness, commonness, unprofitableness, mutableness, troublesomeness. Psal. 131. 2. 5 Heart-weaning considerations from the world.

1 The emptiness of them all, they cannot satisfy your hearts, nor terminate your desires, no not when you enjoy them to the full, *All is vanity.* Eccl. 1. 2. Upon this account the Prophet calls them *broken Cisterns*; but Cisterns that can receive little comfort for you, and broken, that hold less for they let it run out. *He that loveth silver shall* Jer. 2. 13.

Eccles. 5. 10. *not to be satisfied with silver ; nor he that loveth abundance with increase.* For increase is often but like drink to the aguish ; which makes them thirst more, and cry like the Horse-leach daughters,

Prov. 30. 15. *Give, give.*

A world full of wealth, honours, pleasures, cannot fill one heart with solid comfort, or satisfying content. Because the one was not made for the other, therefore the one cannot serve or satisfy the other. A man may as soon fill a Chest with grace, as a heart with gold or silver. How oft doth creature-comforts frustrate, or fall short of our expectation; that you find not that in them which you look for from them? Do you not observe, that when you have enjoyed the most desirable Creatures, you are soon glutted with them, and wish either for more, or for new, or for the same over again? Experience shews, a man may have a house full of honour and treasure, and a heart full of trouble, and empty of true comfort. They that enjoy the most of the world cannot say, it is enough, yes, some of such are most male-content. Will you set your hearts upon those things which cannot satisfy, comfort or content your hearts?

Common-
nests.

1 The commonness of all outward comforts, they cannot distinguish the righteous from the wicked; the friends of Christ and his people, from their enemies; the heirs of Heaven or sons of love, from the children of wrath. Because,

Eccles. 9. 1, 2.

1 *All things come alike to all, and no man knoweth either love or hatred (saith the Preacher) by all that is before them.*

Job 21. 7. to
14.

2 The wicked do often enjoy the greatest share of outward things, as their portion, or heaven upon

upon earth, or all they are like to have from God, here or hereafter for ever. *Deliver my soul* (pray-^{Psal. 17. 13.} *eth David*) *from the wicked which is thy sword; From*^{14.} *men which are thy hand, O Lord, from the men of the world, which have their portion in this life; whose belly thou fillest with thy hid treasure. Son remember* ^{Luke 16. 25.} *(said Abraham to Dives being then in Hell torments) that thou in thy life time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. Woe unto you that* ^{Luke 6. 24.} *are rich (saith Christ) for ye have received your consolation.*

Will you set your affections on such things which can be no sure evidences of Gods love to you, or of your own salvation? Which may be equally, yea exceedingly enjoyed by the worst of men, and are no distinguishing mercies.

3 The unprofitableness of all outward things, especially as to the soul, and real good thereof; For, ^{Unprofitableness.}

1 They cannot sanctifie you, nor purchase a dram of grace for you; but they usually prove snares, and tentations, or occasions of sin to you (through your inbred corruption.) Hence many are made worse, few (if any) better by them. *They that will be rich (saith the Apostle) fall into* ^{1 Tim. 6. 9.} *temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction. Buzzen,* ^{Verse 10.} *sink them to the bottom; for the love of money is the root of all evil. Hence none have less grace (or rather none at all) than some who have much silver and gold, besides, they may hinder you from following Christ, as great possessions did the young man.*

2 They cannot save you; either,

^{Mat. 19. 21,}
^{22.}

1 From

1 From Gods judgments in this life; for
 Prov. 11. 4. *Riches profit not in the day of wrath. Tribulation and*
 Rom. 2. 9. *anguish shall come upon every soul of man that doth evil,*
 Verse 11. *whether he be high or low, rich or poor,*
great or small, for there is no respect of persons
with God.

Luke 16. 22. 2 Or from death in the end. The rich man
 also dyed, and was buried, as well as the beggar
Lazarus.

Luke 16. 23. 3 Or from Hell ever after; — for the rich
 Rev. 21. 8. *man went to Hell when he dyed, and in hell he*
lift up his eyes, being in torment. The fearful, and
the unbelieving, murderers, whoremongers, Idolaters,
and all liars (notwithstanding all their worldly
greatness, pomp, and glory) shall have their part
in the lake that burneth with fire and brimstone, which
is the second death.

4 Or from the extremity of torments in hell
 All your possessions on earth cannot purchase
 or procure for you the least mitigation of pain
 or torment in hell; no not a drop of water to
 cool a scorched tongue there, for this is flatly
 Luke 16. 24, denied to *Dives* by Father *Abraham.*

5. 5 They cannot glorifie you in heaven. If the
 whole world should lend you their shoulder, they
 could not lift you up to heaven; or should con-
 spire your felicity, they could not compound it,
 nor consecrate it. They serve only in this life, yea,
 the things here below are often not only defici-
 ent, as to the furtherance, but redundant, as to
 the hinderance of your salvation (if you do not
 overcome the world) for they straiten the pas-
 sage or entrance into Heaven, and make the ob-
 taining of salvation more difficult to you; else
 Mt 10. 23, why did our Saviour say, *How hard a thing is*

it for a rich man to enter into the Kingdom of Heaven? It is easier for a Camel to pass through the eye of a needle. Those creatures which are now the chiefest supports, comforts and refreshments of your lives, on this side the grave, as food, rayment, riches, relations, marriage, outward accommodations, bodily recreations, and the like, shall be no ingredients into your felicity and glory in heaven; when you come to be happy above, you shall stand in no need of any thing that is here below; For then you shall be *ἰουῦναι*. In the resurrection they neither marry, nor are given in marriage, but are as the Angels of God in Heaven. There is no hunger or thirst. Mat. 22. 30. Rev. 7. 16.

The serious consideration hereof may effectually take your hearts off from all your comforts and delights under the Sun, even when you take them into your hand. Will you set your eyes and hearts on those things that cannot make you holy here, or happy hereafter; but may (if special grace prevent not) obstruct both to your perdition? What will it profit a man to win the whole world, and lose his own soul?

4 The mutableness and corruptibleness of them; all things under the Sun are mutable, as the Moon, given to change; unstable as water, inconstant as the wind, and certain only in uncertainty. Outward comforts are no sure mercies, for you can have no assurance of them. Mutable.

They are all corruptible things, so Peter calls them, 1 Pet. 1. 18. and perishing, both in themselves and from you. Christ calls them the meat that perisheth. The beauty that takes the eye, and ravisheth the heart; the musick that delighteth the ear; the pleasure that tickleth flesh, the praise John 6. 27.

praise and applause, the pomp and glory that feedeth the fancy. All are transient and momentary. *All flesh is as grass, and all the glory of man is as the flower of grass.* Unto what corruption and casualties are all outward things subject in themselves, and how many ways may they be taken from you? The Moth and rust may consume them, or thieves may steal them, fire may burn them, or water drown them.

How soon and suddenly do riches and honours change their owners or possessors, seeing they *certainly make themselves wings* (saith the Wiseman) *and fly away as an Eagle towards Heaven?* Riches are certain in their flight from you, but uncertain in their stay or abode with you, or in their return to you. Therefore *trust not* (saith Paul) *in uncertain riches; ἀσφάλειν πλούτου*, in the uncertainty of riches. Riches (as one observes) were never true to those that trusted them? How soon (and upon slight and trivial occasions) do men and women change their minds, affections and countenance, as *Laban* did towards *Jacob*? Many that seem friends and fast to day, may turn foes, or play loose to morrow. What little hold can a man have of any creature he possesseth, or of the friendship of many, who profess the same? no more than a man may have of a thing with wings that can flie away when it pleaseth. There is nothing stable or certain here below, but all things are in continual motion, like a wheel, turning over and over, up and down, to and fro. *Wilt thou set thine eyes upon that which is not*, saith *Solomon*? upon Riches, Honours, Pleasures, they are not. They have no solid subsistence in them, therefore the wise-
man

man seems to deny entity to them. They are all mutable and corruptible; they will slip as Oyl through your fingers, and die as flowers in your hand. Suppose you should possess them while you live, ye must part with them when ye die. *It is certain (saith Paul) ye can carry nothing out of the world, as ye brought nothing into the world.* 1 Tim. 6. 7. What joy can they look for after death, who leave all their comforts and delights behind them at death?

5 The troublesomness of them; for outward things prove occasions of many fears, cares, sorrows, distractions to those that injoy them. *The abundance of the rich will not suffer him to sleep,* saith the Preacher, no nor to eat or drink with delight. The great experiencer of all things under the Sun, said, *All things are not only vanity but vexation of spirit.* Eccl. 5. 12. They that cover money, pierce themselves through with many sorrows. All relations and conditions have a mixture of some wormwood or gall with them. They are not all Hony; but like Bees, they have a sting of grief and trouble; like Roses, they have pricks as well as sweet leaves. A man may have bitterness with his sweetest comforts, so had *Abraham* with his good Wife *Sarah*, she was twice taken from him, *Gen. 12. 15. and 20. 2.* and his blessed Son *Isaac*. So had *Jacob* with his wives, and with his children; and *David* with his Crown and Kingdom. And *Jobs* patience was exercised with all that he had. So had *Moses* with his brother *Aaron* and sister *Miriam* (they spake against him;) and *Israel* within the land of Promise, for the *Canaanite* was there. Will you set your eyes and hearts on those things, which may be thorns in your

your hands, pricks in your sides, and grief to your hearts; the increase whereof many increase your trouble? Remember this, what God tries you in, he would wean you from.

This is the first Branch of this Rule, Get your hearts daily weaned from the world, and from those creature-comforts in it, which are dearest and sweetest to you, as wife, children, friends, goods, liberty, house, life. This Christ requires of all that would be his Disciples, to leave, yea hate (which in Scripture-phrase is put for a less degree of love) father, mother, wife, children, &c. life and all for his sake, *Luk. 14. 26. 27* Those that do so shall be no losers; Christ will abundantly recompence them, — *they shall receive a hundred fold more in this life, and in the world to come eternal life.* This will prepare you either to suffer or to die, to part with all when God calls you to it.

Mark 10.
29, 30.

2 Branch.
Col 3. 2.

7 Endear-
ments of
Heaven to
your hearts.

The second Branch of this Rule is, Get Heaven endeared to you, that you may *set your affections on things above, not on things below*: that Heaven may so take your souls, before you come to it, as to take your hearts off the world, while you are in it. To this end let me spread before you your glorious injoyments in Heaven, as precious indearments of Heaven to your hearts here; these seven in special: Gods presence, perfection of grace, fulness of joy, excellency of glory, plenty of wealth, peace, rest and reward, blessed society, — stability and perpetuity.

1 The pre-
sence of
God.

2 Cor. 5. 7.

1 John 3. 1.

1 The presence of God, or immediate fruition of him in Heaven; not by faith as here, but by sight; that is clearly and fully. *We shall see God as he is* (this is called the Beatifical Vision *Now we see*

see

see through a glass darkly, or enigmatically; but ^{2 Cor. 13.}
 then face to face; we shall see as we are seen, and know ^{12.}
 as we are known. ^{is alway-}

Then and there we shall be ever with the Lord, ^{1 Thes. 4. 17.}
 and enjoy the Lord freely and fully without any
 interruption. For in heaven there is no cloud
 to darken, no veil to cover, no curtain to hide, or
 draw between Gods face and us.

If some glimpses of Gods glory, some beams
 of his face and favour, some relish of his goodness
 or drops of comfort in his presence, or tokens of
 love, be such sweet refreshments here, what
 will the full fruition of God be, and bring to
 our souls hereafter? what unspeakable, uncon-
 ceivable comfort and happiness, when you shall
 enjoy the whole Sun of Righteousness, the whole
 Sea of goodness? Even *Jehovah* and *Jesus*
Christ, who hath All, and is All, and will be
 unto you everlastingly All in All, the sight of
 whose face will satisfie all the powers of your
 souls with ineffable delight. The difference be-
 tween your present seeing and knowing of God,
 and that you shall enjoy in heaven, is as great as
 between seeing a Country in a Map and in it
 self, or a man in a picture and in his person, or
 between seeing of the shadow and of the body,
 or of a mans image in a glass and looking him
 full in the face. The Christians vision of God in
 this life is mediate and dark, and imperfect. For
 now ye see God, in, by, and through means, as
 through a glass, (as *Paul* expresseth it) to wit, of
 Scriptures and Creatures, of Ordinances and
 Providences, wherein there is manifested unto
 you (by a kind of reflection) the Image or re-
 presentation of those divine excellencies and my-

2 Cor. 5. 7.
Heb. 11. 1.

Exod. 33.
25.

2 Cor. 5. 6.

1 Pet. 1. 8.

teries in God, the proper nature or being whereof you cannot directly see in this world, but only apprehend by faith, which *Paul* opposeth to sight in Heaven, and is the ground of things hoped for, and the evidence of things not seen; therefore we are said to walk by faith here, as by sight there. All we see and enjoy of God in this life is his back parts, or influences, or comforts of his presence in his absence: *For while we are at home in the body, we are absent from the Lord*, saith the Apostle; we believe in him, as we are absent from him, and see him not in respect of the special manifestation of his glory to us, and our full fruition of him, which is reserved as peculiar for Heaven, where the Christians vision of God is immediate, clear and full (without any the least interruption or obscuration) and also everlasting.

If we now have such sweet refreshings from God in his Ordinances, as Word, Sacraments, Prayer, as we rejoyce with joy unspeakable and full of glory, by believing in him, though we see him not, how unspeakable and glorious shall our joy be, when we shall see him as he is? Christ's presence in the least degree of the sight of it in Heaven, far exceeds all the apprehension of him ye have in the highest degree of faith on earth. Thus may you fetch comfort out of Heaven against all absence, distance, estrangements, or concealments of God from you, the hiding of his face, or withdrawing the comforts of his presence from you on earth.

It will be better hereafter. For in Heaven you shall enjoy God clearly, and constantly to the full, and to eternity.

2 The second enjoyment in Heaven, is Perfection of grace, and obedience; for then ye come to full age, and full growth, unto a perfect man, to the measure of the stature of the fulness of Christ. In Heaven the spirits of the just men are made perfect, and the will of God is done perfectly by Saints and Angels. Christ makes that a pattern for the Saints obedience on earth.

2. Perfection of grace

Eph. 4. 13.

Heb. 12. 23.

Mat. 6. 20.

There is no sin, nor Satan, nor corruption, nor temptation, nor a vain thought, nor an idle word, nor a wry look in heaven to eternity, but a total removal of all imperfection. In Heaven there is no place for sin in any thing, nor for failing in any act of obedience. The hopes and thoughts of your perfect holiness in Heaven, may comfort your hearts against all your natural infirmities, corruptions, and failings on earth. Ye that love holiness, and hate iniquity, long for Heaven, and desire to die, that ye may sin no more.

1 Cor. 13. 10.

3 The third is fulness of joy, rivers of pleasures for evermore; which flow in broad streams, in and from the presence of God (as the fountain of salvation and consolation) which have infiniteness at the bottom, and eternity at the top, without the least dram of sorrow, or drop of tears; For then God will wipe away all tears from your eyes, and there shall be no more sorrow, nor crying, nor any occasion of it.

3 Fulness of joy.

Psalm. 16. 11.

& 36. 8.

Rev. 21. 4.

The rivers of pleasures which water the garden of heaven, they are without bank or bottom, without end or side. The Masters joy is so great, as the servant cannot contain it; it cannot enter into him; therefore he is bidden to enter into it, — Enter thou into the joy of thy Lord,

Mat. 25. 21.

There is nothing in heaven but it is matter of exceeding joy. The Fathers house, the Childrens Inheritance, Crown, Kingdom, Glory, The Marriage-supper of the Lamb, the sight of Gods face; *Acts 2. 28. Then shalt make me full of joy (saith David) with thy countenance.* This is a boundless, bottomless Ocean of celestial Joy; the society of Angels, and the Saints general Assembly and Rendezvous in Heaven. The joys of heaven far exceed all the joys on earth, not only the joy of Marriage, of Harvest, of Feasts, &c. but even the joy of Ordinances, the joy of Faith, and the joy of the Holy Ghost, and swallows them up, as the Sea does a handful of earth, or any thing that is cast into it. There is nothing to disturb, interrupt, or diminish joy in heaven.

Why do you not fetch joy from heaven to comfort your hearts against all your sorrows on earth? Though earth be a valley of tears to you, yet heaven will be fulness of joy, and rivers of pleasures to you, whereof you shall drink as deep, and have as much as heart can hold; when your hearts are enlarged, or drawn out to the greatest capacity and receptivity that they can be.

4 Excellency of glory.

4 The fourth injoyment in heaven is excellency of glory and honour upon the whole system of the Saints felicity in heaven, without shame or misery, debasement or obscurity in any kind or degree. Glory shall be the bright shining lustre and splendour of their whole state and condition in heaven, the perfection of beauty and glory; far exceeding the glory of the new Jerusalem, described by John in Rev. 21. To have a wall of Jasper, the City, and streets of pure gold clear as Chrystal, the foundations of precious stones,

Verse 18. to 22.

the gates of Pearls (If it represent but a more pure and holy state of Christs Church upon earth after the calling of the Jews) as the new Jerusalem exceeds old Sion in glory.

Heaven is the Palace of the King of glory; the Chamber of Gods presence, and of unapproachable light, where he as it were unveileth himself, and manifests his glory to his Saints and Angels there, which is the most glorious sight, and makes heaven to be the most glorious place, God the Father of glory puts exceeding glory upon all the materials or ingredients of his childrens happiness in heaven, to make them the children of glory; as upon their Life, Liberty, Joy, Crown, Kingdom, Inheritance. Hence it is called the Crown, Kingdom, and Inheritance, and life of glory, glorious liberty, and joy full of glory. Glory is a garment wherewith the Saints shall be clothed from top to toe, Both within and without.

1 Their souls, and all the faculties of them; their minds shall be made glorious through perfect knowledge, wisdom and understanding, their wils and affections, through perfect holiness put into them.

2 Their bodies shall be wholly and for ever freed,

1 From all necessities of nature, as food, rayment, sleep, physick.

2 From all natural infirmities, deformities, diseases, pains, aches. Heaven is a healthful, life-ful place, there is no sickness, nor death there; yea, your bodies shall be clothed with beauty and glory, immortality and transcendent splendor in Heaven. For Christ will change your vile

Phil. 3. 21.

bodies, and make them like unto his glorious body.

Exod. 34.

36.

Acts 6. 15.

Did a glimpse or reflective beam of glory let out upon Moses, when he had been with God in the Mount, make his face so to shine, as Moses and the children of Israel beholding it, were afraid to come nigh him? Did Stephen's face shine with admirable splendor, and Angelical brightness, when he stood before the Council?

How gloriously will the whole bodies of the Saints shine, when they stand before the Lord in Heaven, and see him face to face, and are irradiated all over with Christ the Son of Righteousness, and the beams of his glory?

Sure a mortal eye is not able to behold a glorified Saint, or a Saint in glory; much less to behold the Lord of glory, or the glory of the Lord.

Mat. 17. 4.

If those beams of glory Peter saw at Christ's transfiguration, so ravished him, as he said to Jesus, *Lord, it is good for us to be here*; Will not the glory which the Saints shall both see and hear in Heaven, oblige their desires to spend eternity there? Take a view of the properties of the glory of the Saints in Heaven; which is great, solid, permanent and satisfactory.

The properties of the Saints glory in Heaven.
2 Cor. 4. 17.

I. It is great, yea, an exceeding, *excessiva*, eternal weight of glory (saith Paul) the highest hyperbole that can be exprest; but (as one saith, *Nec Christus, nec calum patitur hyperbolen*, neither Christ, nor Heaven can be hyperbolized.) The glory of heaven is the glory of glories, unutterable, and unconceivable here (therefore it is said to be *glory to be revealed*; Romans 8. 18; 1 Per. 5. 1.) incomprehensible, as to compass heaven with a span. The greatness of this heavenly glory may be collected from two things.

1 The

§ 1 The vessels which take it in.

2 2 The resemblances which set it forth.

1 From the vessels which take it in, which are very capacious, and will contain very much, to wit, both the souls and bodies of the Saints, whom the Apostle calls *vessels of mercy*, afore prepared unto glory. Rem. 9.23.

The soul is so capacious in its apprehensions and affections, even here, as the whole world cannot fill it, or satisfy it. It is a vessel of a great quantity, and capable of more than the world is able to give. The glory of heaven will fill the soul as full as it can hold.

2 The body also is a large vessel (though of less quantity than the soul) yet the World is not able to fill or satisfy it. For instance, take those two senses, the eye, and the ear.

The little eye can take half the world into it at once (having the advantage of a fair prospect for a full view.)

What abundance of sound or noise can the little ear take in at once?

These two little senses are (as one calleth them) great gulfs, which the world is not able to fill; for, *The eye is not satisfied with seeing, nor the ear filled with hearing*, saith the Preacher. Eccl. 1. 8.

These senses are cloyed and tired out before they are satisfied.

Yea, not only the soul, but the body also, and every sense and member of it shall be filled and covered top-ful, from head to foot, with glory in heaven. Yea, though both these vessels (to wit, soul and body) shall be widened and heightened, and every way enlarged (both faculties and members) in capacity and receptivity, to,

Cant. 2.9.

take in much more glory in Heaven than they could have done on earth. Now glimpses of glory are let into the soul *through lattices and crevices*; but in Heaven, the great gates, and everlasting doors of the Saints' souls shall be opened wide; to let Christ the King of glory, and the glory of Christ, come in, in the full stream and great train thereof. Is not that exceeding great glory which can fill so many thousands (yea, millions) of vessels of great quantity in heaven, and make them all run over?

Mat. 25. 34.

2 The greatness of the Saints' glory in heaven, further appears by the resemblances which set it forth; or by the things to which it is compared; As, 1 The glory of Kings at their Coronation. For the Saints shall all be crowned Kings in heaven, shall reign and shine as Kings in glory; for they shall inherit the Kingdom (prepared for them from the foundation of the world) and wear the Crown; and bear the weight of glory.

Mat. 12. 3.

Mat. 13. 43.

2 To the glory of the stars, and to the brightness of the Firmament. — Yes, to the glory of the Sun, which is the greatest of all; — Then shall the righteous shine forth as the Sun (saith Christ) in the Kingdom of their Father.

1 Cor. 15.

41.

One Star differs from another in glory (saith the Apostle) but the very bodies of the Saints in heaven shall out-shine all the Stars in Heaven in glory. How transcendently splendid shall be the glory of your souls!

Mat. 22. 30.

Luke 20. 6.

3 To the glory of the Angels, who excel the greatest Stars and Princes in glory. The Saints in heaven are *as Angels*, as *Matthew* saith, *as*, or like unto the Angels: as *Luke* hath it, *as*, equal to the Angels in glory.

4. To the glory of Jesus Christ (*the Lord of glory*) which is the very sublimity, or highest pitch, or top of glory. *When Christ comes to be glorified in his Saints, even to admiration, then they shall appear with him in glory, saith Paul, (that is, Col. 3. 4. he will put his glory upon them, and they shall shine with the beams thereof.) Then they shall be like him, saith John, for they shall see him as he is; then the bodies of the Saints which have lain in the dust, shall arise and shine, and put on beautiful garments, even the robe of glory, because the glory of the Lord shall then rise upon them, and Christ will then change their vile bodies, and make them like unto his glorious body. All which Scriptures speak expressly the Saints conformity to Christ in glory. The members shall share and shine in the glory of their Head, and the Spouse of her Husband. Is not the glory of the Saints in Heaven exceeding great, seeing it is a Prince-like, Star-like, Angel-like, yea, Christ-like glory?*

5. The second property, the glory of Heaven is solid, substantial, ponderous. Here the Apostle calls it, *The weight of glory* (yea, an exceeding, excessive, eternal weight of glory.) It is like to precious things (as gold and Crowns) the weight whereof increaseth the worth and value. Hence *כבוד* in Heb. signifieth both gravity (or weight) and glory. Whereas worldly glory is light and frothy, it hath no substance nor reality in it; as it is presented to the eye, its but an appearance or shew, *an esse videntur, a fashion* (*οὐκ ἔστιν οὐσία*, 1 Cor. 7. 31. as the Apostle calls it) a Scheme or Mathematical figure, that is something in proportion, but nothing in substance, or like a picture that hath

had a shape and colour, but no life; it is but a *fantastic*, such was the pomp *Agrippa* and *Bernice* came with into the place of audience, *utrumque perierunt*. As the honour and glory of the world is presented to the ear; so it is but like an *Echo*; *vox & praterea nihil*, a sound and no more.

3. Heavenly glory is permanent and perpetual, a flower that never withers, nor decays. But the honour and glory of the world is transitory, inconstant, vanishing, perishing and passing away, like a puffe of breath, a feather in the air, or like a man on horse-back, that visits us only as he passeth by, that calls, but doth not stay; — *The fashion of the world, megym, saith Paul, passeth away.*
 1 Cor. 7. 31. *All the glory of man, saith Peter, is as the flower of grass, which flourisheth and fadeth presently.*
 1 Pet. 1. 24. Heavenly honour and glory, like a Pole, or *Axletree* is fixed and immoveable; but earthly is like a wheel that turns over and over, and runs round; that part which is now above, or aloft, will by and by be below and at bottom. Point of honour in this world is tickle, like the point of a Needle, nothing can stand still, or fast, that stands upon it.

4. Heavenly honour and glory is satisfactory, heart-contenting; they that have it, desire no more, nor to be higher; great joy have the Saints in Heaven with their glory, nothing can disquiet or disturb them therein: But worldly honour and glory are empty and unsatisfying. They that enjoy the most of them would have more. A little cross, though not considerable, will prevent the taking of comfort and content in worldly glory; as *Naboths* denial of his Vineyard to King *Ahab*, put him into a sad posture
 of

of grief and discontent, and deprived him of all delight in his Kingdom: *Mordecai's* denial of a complement (or not bowing) to *Haman*, hindered him from taking any content in his high honour and favour in King *Ahasuerus* his Court;

All this, saith he, availeth me nothing, so long as Esth. 5. 9,
11, 12, 13.
I see Mordecai the Jew sitting at the Kings gate. I improve your future glory for comfort against present misery, shame, meanness, weakness of body or state, or in any kind. Heaven will heat all perfectly in glory, that hath been amiss with you on earth.

5. The fifth joyment in Heaven is plenty of wealth, peace and safety, rest and recompence. Plenty of wealth, peace, &c.

Plenty of wealth without want, whereas ye are alway lacking something on earth. The riches of Heaven far exceed all the wealth of the world, for these are durable substance. The *Heb. 10. 34.*
treasures *known in themselves, they last in heaven, last in an enduring substance, which made them take with joyfulness the spoiling of their goods.* Treasures laid up in Heaven cannot be corrupted (for there is neither moth nor rust) nor taken Mat. 6. 20.
from you; for no thieves can break through or steal there. Those treasures cannot fail, there be *bags that wax not old.* The riches of Heaven are infinite, *unsearchable*, that cannot be fully Luke 12. 33.
discovered; nor exactly summed. The gold of Ephes. 3. 8.
glory cannot be told. They are also satisfactory. All the Citizens of Heaven say, we are rich; we are full, we have all, our hands can hold, our hearts can desire no more; every Saint is abundantly satisfied with his portion there. Envy hath no place nor cause in heaven. Hence the riches of heaven are called, *the inheritance of the* Col. 1. 12.
Saints

Saints in Heaven for *lute nil iucundius, solacii plenius*. Light is very delightful, comfortable, and contentful. The abundance you shall have in heaven, may comfort you against all your wants upon earth.

2. Plenty of peace without trouble, of safety without danger, of triumph without war; for all enemies both of soul and body, shall then be cast into the lake. In heaven there is peace on every side, because no adversary nor evil occurrent is there; no *Canaanite* is in that heavenly country: No *Cain* to kill, no *Sodomite* to vex, no *Ishmaelite* to scoff, no *Esau* to terrify, no *Shimei* to curse, no *Herod* to persecute, no *Rabshakeh* to rail, no *Judas* to betray. If the upper region of the air be quiet and calm (being above all windy, storms, tempests,) what a calm, quiet place is the Heaven of heavens, being as far above all molestations and perturbations; as troubles are below peace? In heaven there is peace for ever; not for a term of years, as God granted *Israel* in the times of the pious Kings and Judges, as for twenty, thirty, or forty years; but the age of your peace in heaven shall be as the age of heaven; that indures for ever.

Gen. 2.15.

3. Plenty of rest, without weariness. There is no work in heaven, no not so much as to dress a garden, which was *Adam's* task in Paradise; but what is pure, and perfect delight; to sing Praises and Hallelujahs to the Lord for evermore. Heaven is rest to the weary; to them that are tired here, either with doing Gods work, or with suffering tribulations and persecutions for Gods sake. *There remaineth therefore a rest to the people of God, saith Paul.* — And it is a righteous thing with

Heb. 4.9.

with God to recompence tribulation to them that trouble you, and to you that are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty Angels. Blessed are the dead that die in the Lord, saith the Spirit; they rest from their labours, and their works follow them. Say to your souls, Arise, here is not your rest. 2 Theſ. i. 6, 7. Rev. 14. 13. Mic. 2. 10.

4. Plenty of recompence without requital; in the least degree. Do you here suffer for Christ, or conscience, or righteousness sake, for departing from iniquity, or for discharge of duty? you shall reign hereafter. Grant is your reward in heaven; Upon this account Christ calls you to joyce, and he exceeding glad, even upon earth. Mat. 5. 10, 11, 12. 2 Theſ. i. 4, 5.

What ye suffer for God, ye suffer for the Kingdom of God, and are upon that score counted worthy of it; and ye have cause to rejoyce under hope of the glory of God, for your light affliction which is but for a moment, worketh for you an exceeding, excessive, eternal weight of glory. The sufferings of this life are not worthy to be compared therewith. Do you work hard here for God, and spend you time and strength in his service, and perhaps are poorly requited by men? To the painful and laborious, heaven is large recompence of everlasting reward. For there is the Masters joy, into which all good and faithful servants of God shall be received and rewarded to eternis; yea, those that have been faithful servants of men for the Lords sake, shall there receive of the Lord, the neward of the inheritance. Rom. 5. 2. Rom. 8. 18. Mat. 25. 21, 23, 24. Col. 3. 22.

What though the success of your labours be small, or answer not your pains, desires and expectations? yet, though Israel be not gathered, your work and your reward is with the Lord (as the

the Prophet speaks) and you shall be glorious in the sight of the Lord. You may and ought to improve future peace, rest, and recompence in heaven, to comfort you against all troubles, labours, sufferings, bad requitals you meet with on earth, heaven will make amends for all.

6 Good company.

Heb. 12. 23.

23.

2 Sam. 12. 23.

Friends in Heaven the best friends.

The sixth enjoyment in heaven is, good company, blessed society, as the glorious Trinity (the cop of your kin) an innumerable company of holy Angels, thousand thousands of Saints. Then ye shall be gathered to your Fathers, and dear friends, who are gone to heaven before you; which is one indearment of heaven to you: As when a husband, son, father, or any dear friend is gone to some remote place, do you not think often of it, and wish your selves there? *I shall go to him*, saith David, when his child was dead, *he shall not return to me*? Your friends in heaven are as much better, as they are higher than your friends on earth; for they are perfect in themselves, and in all the graces of unity and communion. There is no envy, pride, passion, deceit, divisions, dissimulations, estrangements, &c. to which friends on earth are too subject. They are constant, fixed, unmoveable in their love and kindness, but how fickle, inconstant, and wavering are your friends below? No certainty of their love and favour; your friends in heaven are immortal, and shall live for ever, but your dearest friends on earth will die, and leave you. How should this endear heaven to your hearts, that God your Father, and Christ your head, husband, and Saviour is there, even in his humane nature, wherein he suffered for you on earth; and the Holy Ghost your comforter is also

so there, and all your best friends? How doth a child long to go home to his Fathers house, and a wife to her husband? So earnestly should your souls desire to go to Heaven. What comfort is this to those who *David-like; sojourn in Meseth*, Psal. 120. 1 and *dwell in the tents of Kedar*; that is, with such 56. as hate holiness, and love not quietness? — and to those that are unequally yoked in any Relation, Domestical, Ecclesiastical, or Political, as to believing wives, who have unbelieving husbands, or to believing servants, that have unbelieving Masters, &c? Death will set you free from these incumbrances one day, and heaven will furnish you with good company only, and great store of them, and that to eternity.

The seventh and last is, the stability, constancy, perpetuity of all the Saints enjoyments in heaven, of Gods presence, perfect grace, full joy, excellent glory, plenty of wealth, peace, rest, and recompence, of blessed society of Saints and Angels. All things continue in heaven in a fixed, immoveable, unchangeable posture for ever, and eternity shall be the age of them all. Heaven is not a *Tenement at will*, but an *Inheritance* settled on you, and sealed to you by the blood of Christ for ever. This you may well improve for comfort against the variety of changes (and exercises thereupon) you meet with here in all conditions and creatures under the Sun, as also against the Momentaryness of them.

7 Stability }
and perpetuity.

All is fast and everlasting above, though all be loose and vanishing here below. *Here we* Heb. 12. 28 *have no abiding City; Let us seek that one to come,* which hath foundations. Work and warm these heaven-endearing considerations upon your hearts

hearts. Intreat the Lord to let out some glimpses of heavens glory into your souls, and to give you some taste or relish of heavens sweetness (as he gave *Israel* grapes in the Wilderness fetcht from *Canaan*) that your hearts may thereby be refreshed, ravished, and raised up to heaven, as by the first fruits, to look and wait for the whole lump or harvest of joy and glory there. This honour, glory, felicity, shall all the Saints have in heaven, where they shall be freed from all inferiority, and subiection. None shall be under the power, or jurisdiction of others, as children here are under their Parents, servants under their Masters, and subjects under their Rulers; for all Relations shall then cease, Oeconomical, Political, Ecclesiastical. The Saints shall then sit down (even that many who shall come from the East, and West, that is, from all parts) with *Abraham*, *Isaac*, and *Jacob* (the holy Patriarchs) in the Kingdom of Heaven. There shall not some stand and wait and others sit, but all shall sit down as heirs together of that Kingdom, every one shall be advanced in his own lot of celestial inheritance, and heavenly glory.

Mat. 8. 11.

Dan. 12. 13.

Preparation
for heaven.

Oh prepare for heaven five ways.

Joh. 17. 4, 5.
Col. 2. 19.

1 By being fruitful in welldoing, to get the work done, which God gave you to do (which was Christs care and labour) and growthful in grace, to increase therein with the increasing of God; For growing in grace, and abounding in good works, is making haste to heaven, and this will make you ripe and ready for Heaven.

Jam. 1. 27.
2 Cor. 7. 1.

2 By purging and keeping your selves pure from all sin, unspotted of the world; for Heaven is a high and holy place, into which no unclean thing

thing shall ever come. *The pure in heart on earth, shall see God in Heaven.*

3 By sending your carriages (or goods) to heaven before you, as men do theirs at their removals to other houses, Towns or Countries. As *Jacob* when he returned to his own Country, sent his droves before him, and he followed after them. So send droves of duties, both of Piety, and Charity; of Prayers, Tears, Meditations, Affections, of looks, longings, breathings, sighings to heaven before you, and after heaven, so be soon there; Hereby ye lay up for your selves treasure in heaven. *Gen. 33. 16. 18. Mat. 6. 20.*

4 By getting into a posture of readiness to leave the world, and go to heaven every day, to sit loose, pluck up, and be gone, whenever death comes to take you hence, and carry you home to your Fathers house. Be in the Travelers posture continually, like *Israel* when they came out of *Egypt*, and did eat the *Passover* in haste. Have the girdle of sincerity about your loyns (for truth in the inward parts is a girdle) and the staffe of faith in your hand (for ye walk by faith) and the shooes of obedience and patience on your feet, because your way to heaven lieth through,

1 Doing the will of your Father which is in Heaven; for doing is going; put on the shooes of obedience.

2 Through suffering also according to the will of God. For, we must through much tribulation enter into the Kingdom of God; suffering for God, is going to Heaven. You had need have on the shooes of patience; for you know not what sharp ways ye may pass through, what evils

evils ye may meet with, before you get to heaven. Obedience and Patience are the shooes of the Gospel, and preparation for doing and suffering, the remainder of your task and tryals, is to have your feet shod therewith.

Eph. 6. 15.

Luke 12. 35,
36, 40.

You know not at what hour Christ may come and call you out of the world; *Be ye therefore alway ready*; for heaven is ready to receive you, when you are ready to go to it. —

Mat. 25. 10.

When the Bridegroom came, the wise Virgins that had Oyl in their Lamps, or *they that were ready, went in with him to the marriage, and the doer was shut*; to wit, upon the five foolish Virgins, who were not ready; who had Lamps of Profession, but wanted the Oyl of Grace. Though they come and cry afterwards for entrance, the Bridegroom (Christ Jesus) will neither open to them, nor own them. *Verily, I say unto you, I know you not. Watch therefore, for ye know neither the day, nor the hour, wherein the Son of Man cometh.* Unreadiness for heaven will exclude you from heaven.

Mat. 25. 11,
12, 13.

1 Joh. 5. 13.

By getting your title to, interest in, and evidence of heaven cleared and confirmed to you that ye may know that ye have eternal life. But of this in the next duty.

3 Branch.

The third branch of this Rule.

Be content.

Heb. 13. 5.

Be content with such things as you have, nū supōn, with things present, though ye have but from hand to mouth (like Israel in the Wilderness) bread for the day, nothing for to morrow.

1 Tim. 6. 8.

With food and rayment, though ye have no more. With food without dainties, without ornaments. With food and rayment (that is, meer necessities for the preservation of your bodies) though

though ye have no riches, nor houses.

Be content in whatsoever state ye are, as *Paul* was *ἐν ὅσῳ ἦν*, whether ye be rich or poor, high *Phil. 4. 11.* or low; with your portion, whether it be fat or lean, great or small. I will lay before you eight *8 Grounds* grounds of contentment; I beseech you lay them *of contentment.* up in your hearts.

1 God giveth to a man that which is good in *1 Ground.* his sight, that, for kind, quantity and quality, which he seeth good for him. In this restrictive sense, are those Promises to be understood. — *There is no want to them that fear him. — They that* *Eccl. 2. 26. 7* *seek the Lord, shall not want any good thing, that is,* *Psal. 34. 9,* *10.* any thing that is good for them. So *No good* *Psal. 84. 11.* *thing will be with-held from them that walk uprightly;* nothing that God seeth good for them. They may want many things that are good in themselves, and for others; yet not good for them, as riches and honours, Crowns and Kingdoms.

This God promiserh, and this he performeth to his servants, as to *David, I anointed thee King over* *2 Sam. 12.* *Israel, I delivered thee out of the hand of Saul, I gave* *7. 8.* *thee thy Masters house, and wives into thy bosome;* and if that had been too little, I would more-over have given to thee such and such things, that is, more and greater things, had I in my infinite wisdom, goodness, and faithfulness discerned them to be good for thee.

Quest. What doth God see to be good for us?

Ans. God seeth that to be good for you, which doth you good, and no hurt; which may make you better and not worse; which,

I Will prove no snares, tentations, nor occasions of sin to you (through your own corruptions) to make you proud, covetous, carnal, cruel, sensual:

2 Nor draw away your hearts from God, or good; nor hinder you from being good, from doing good or from receiving good; nor make you remiss or negligent in holy duties.

Experience shews, riches, honours, pleasures are not good for some men. The Preacher saw this evil under the Sun, — *Riches kept to the hurt of the owners.* Honour did *Herod* hurt; so did pleasures to the rich men in *James* his time, which nourished their lusts, and made their hearts fat like grease.

Eccl. 5. 13.
Acts 12. 21,
22, 23.
James 5. 5.

2 God seeth that good for you, which you have wisdom and strength to use or imploy for your benefit, and to prevent harm or prejudice by it. A Sword and a Knife are both good; yet a Father will give neither of them to his child, lest he cut himself with them; for he knoweth not how to use them. A side-coat is good for him whom it fits, but not for a child, for he will tread on it, and fall. That may be good in it self, and for others, which is neither safe nor fit for you.

3 God seeth that to be good for you, which he will use as means to effect, accomplish, or bring about the good pleasure of his will, the good purposes of his love to you, and the gracious promises he hath made to you, to promote your spiritual and eternal good, yea, and your temporal good also, to make you blessed, and blessings in your generation as he did *Abraham*. The condition God hath set you in, whatever it is (though mean, low, perplexed) is the way God will lead you in and through to his heavenly Kingdom; to prepare you for it, and bring you to it (as he led *Israel* to *Canaan*, the Land

2 Thes. 1. 11.

Gen. 12. 2.

Land of Promise by the way of the Wilderne(s)
also to exercise, increase, and perfect grace in Deut. 8. 2.
you, and to fit you for a higher and better estate
on earth, if God see it good for you. Then be
content with what ye have, upon this ground ;
God hath out of his wisdom and goodness alloted
and apportioned this to me , as that which he
seeth to be good, yea, best for me, all things being
considered. Had God seen a greater measure of
worldly things to be better for me, he would not
have with-held it from me ; or that I have too
little, he would give me more. If I had more of
the world it might make me worse, more world-
ly, vain, unsavoury in my spirit ; it might draw
me into sin, and so to Hell (as it doth thousands in
the world) or at least hang as a clog at my heel,
to hinder me from making haste to heaven, if not
from going to heaven. If I had as much as others,
it is like I might be as sinful, and sensual, as
proud, covetous, ambitious , and vain-glorious
as others.

If God should grant us our hearts desire , it
might prove a great judgment to us, as it doth to
the wicked. The righteous see cause to bless Psal. 10. 3.
God, as well for denying them some things they
desired, as for giving them what they have ; be-
cause their desires are sometimes inordinate, and
they know not what is good for themselves, or
what may do them hurt. They are subject to de-
sire such things which may prove as dangerous to
them, as edge-tools to children.

2 Ground. We are strangers and Pilgrims 2 Ground.
here, heaven is our home, and proper Country, Psal. 39. 12.
to which we belong and travel ; there is our Fa- & 119. 19.
thers house. Now this is the heart of a stranger, Heb. 11. 13.
Exod. 23. 9.

seeks no great things for himself, in the Countries where he travellet, or sojourneth: but is content with what usage and accommodations he finds; and if he have but as much money as will bear his charges till he come home, he desireth no more, because there he shall have enough. Let the same mind and heart be in you; if God give you in your Pilgrim-estate in this world, so much of the world as will bring you well to your long home, that sufficeth, and should satisfie you; for Heaven (whether ye are going) is a place of plenty, *where you shall inherit all things*, Rev. 21. 7.

3 Ground.
Luke 12. 19.
Eccl. 5. 10.

3 Ground. The comfort of a mans life stands not in the abundance of things which he possesseth, (saith our Saviour) for abundance doth not satisfie; and that which cannot satisfie, cannot give contentment. A man may have much of the world (much wealth, honour, pleasure) and much sorrow, trouble and vexation with it, both Scripture and experience attest the same. A man may have little in, and of the world, yet enjoy much quiet and content of mind, and comfort of heart therewith; as *Paul*, who when he had learnt this lesson of contentment in every state, (though his necessities were supplied by the *Philippians* charity, chap. 4. 10, 11, 16, 17,) he triumpheth, as if all the world was his own, ver. 18. *I have all, and abound, I am full, having received a gift from them by Epaphroditus.*

How much is spoken by the Holy Ghost in *Psalm 37. 16.* Scripture in commendation of a little? *A little that a righteous man hath, is better than the riches of many wicked. Better is a little with the fear of the Lord, than great treasure and trouble there- with*

Prov. 15. 16.
Prov. 10. 15.

with. See chap. 16. 8. Gods blessing upon a little, will make it go far, and do much good, and give much satisfaction; as it multiplyed the *Sareptan* 1 King. 17. 12. 14. Widows handfull of Meal, and little Oyl. God can convey as much goodness and sweetness to us by a little, as by much; as by a little creature, as well as a great; so by a little of the creature, as well as by much of it.

4. Ground of contentment is Gods presence in every condition. *For he hath said, I will never leave thee, nor forsake thee.* Heb. 13. 5. This is sufficient security against wants and griefs, and dangers, for supplies and safety, and joy (because God is All-sufficient, *Gen. 17. 1.*) as to Israel in the dry and barren Wilderness, — *These forty years the Lord thy God hath been with thee, thou hast lacked nothing,* — and to Christs Disciples, when he sent them forth without purse, scrip, and shooes, *Lacked ye any thing?* said he, *And they said, Nothing.* — And to David, *The Lord is my Shepheard, I shall not want;* Psal. 23. 1. yea, though I walk through the valley of the shadow of death, *I will fear no evil; for thou art with me, thy rod and thy staffe they comfort me.* Verle 4.

Are you in necessities? be content; for God is with you, to take notice of all things that you have need of, and to provide for you. Mat. 6. 32.

Are you weak and sick? be content, for God is with you in your sick-bed (yea, he hath promised to make all your bed in your sickness; then you shall lie soft) to strengthen, comfort, and restore you. Are you in trouble or danger? be content, for God hath promised to him who loveth God, — *I will be with him in trouble, I will deliver him, and honour him, with long life will I satisfy him, and shew him my salvation: When thou* Psal. 91. 14, 15, 16.

- Isai. 43. 2.* *passeth through the waters I will be with thee, — they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee.* If Gods presence make heaven above for joy, glory and plenty, sure Gods presence with you on earth is sufficient to make any condition (even the meanest) comfortable to you. What can be wanting while God is with you? Gods presence supplies the want and exceeds the comfort of all the creatures; what God seeth to be good for you, he can do for you by weak unlikely means, as he fed *Elijah* by Ravens, and *Daniel* and the three Children fat and fair with pulse and water. Yea, he can do it of himself without means, as he brought *Mannah* out of the clouds, and water out of the Rock for *Israel* in the Wilderness. *Paul* layeth this down as a foundation to build contentment upon. — *Let your conversation be without covetousness, and be content with such things as ye have, because God hath said, I will never leave thee, nor forsake thee.*
- 1 King. 17. 4.* *He fed Elijah by Ravens, and*
Dan. 1. 12, 15. *Daniel and the three Children fat and fair with pulse and water. Yea, he can do it of himself without means, as he brought Mannah out of the clouds, and water out of the Rock for Israel in the Wilderness. Paul layeth this down as a foundation to build contentment upon. — Let your conversation be without covetousness, and be content with such things as ye have, because God hath said, I will never leave thee, nor forsake thee.*
- Heb. 13. 5.* *with such things as ye have, because God hath said, I will never leave thee, nor forsake thee.*

5 Ground
 1 Tim. 6. 6.

The fifth Ground. *Godliness is great gain with contentment.* It is the most contentful gain; it hath a full contenting sufficiency in it. It gives a Saint cause to say with *Jacob*, וְשָׁלוֹם Gen. 33. 11. *I have all*, when his brother *Esau* who had much more of worldly possessions and honours could but say, וְשֵׁן לִי, *I have much*, vers. 9. Hath God made you godly? you may say with *David*, *Psal. 16. 6.* *The lines are fallen unto me in a pleasant place, I have goodly heritages; It is enough, though I have never so little of the world. What is godliness but propriety in God by faith, that he is my God, my portion in Christ, that he is my Jesus, my all.*

2 Conformity to God, his Image, or grace in the soul. Godliness is God-likeness.

These are the best things of all, and such as accompany salvation. Hath God given you grace indeed, and godliness in power, as well as in form? herewith you should rest satisfied, and be well content, because God hath done more for you than if he had given you the whole world. Hence ariseth the Christians *anxiousness*, or self-sufficiency. *The good man* (saith Solomon) *shall be satisfied from himself*, that is, *from the Grace of God that is in him*. For Piety is a principle of grateful contentment. PROV. 14. 14.

Faith in God for supplies and for deliverance, is a ground of contentment in necessities, and in miseries. For strength and comfort is a ground of contentment in weakness and in sorrows. Art thou subject to be troubled and discontented?

1 That others are rich, and thou art poor; have silver and gold, and thou hast none?

Consider, hath not God given thee that which is incomparably better than all the wealth of the world, which he hath denied to others; as Faith, which *is more precious than gold that perisheth*, and Wisdom, which *is better than Rubies*; PROV. 8. 11. and all the things that may be desired; are not to be compared to it: Humility and Meekness, which is more precious in Gods sight, than all the Pearls and precious stones that God made. Hast thou not cause to be better content with grace to thy portion, without (or with a little of) the things of the world, than thou canst be with the whole world (if it was thine own) without grace? What though others be richer and greater than thou, if God hath made thee better

better and holier than they, shouldst thou not be satisfied?

2 That others are had in honour, and preferred, and thou art despised, and depressed of men? Art not thou in favour with God, and in honour with the Saints? Highly dignified with holy and heavenly Priviledges, which God hath not conferred upon others, which is more worth than all the favour, honour, applause, and renown of the world? May not this give thee ample content?

Psal. 73. 45.
cum 14.

3 That others have few crosses and troubles, and thou hast many? the *Psalmist* himself stumbled at this stone; *The wicked* (saith he) *are not in trouble, as other men, nor plagued; but all the day long have I been plagued and chastened every morning. — Verily I have cleansed my heart, and washed my hands in innocency, in vain. But If God seeth thou standest in need of them all (how much or often soever thou art afflicted) as God never afflicts willingly, or without cause, — Now for a season (saith Peter) if need be, ye are in heaviness through manifold tentations. If God give thee patience to bear them, and teach thee to profit, and do thee good by them all (as he hath promised) then thou art in a better condition than they who have not had these means of their good. The wicked, because they have no changes (that is) no afflictions or alterations of State, therefore they fear not God; upon this account those will bee found the happiest men of all at last, who have had the most afflictions. The day, approacheth which will discover, that thou didst need, and couldest not have been without any affliction that ever beset thee, If by bodily weak-*

Lam. 3. 33.
1 Pet. 1. 6.

Rom. 8. 28.

Psal. 55. 1, 9.

weakness and sickness (sanctified to thee) thou hast gotten more health and strength in thy soul; If by temporal losses thou hast gained in spirituals, as in grace, in experiences of God, and of vanity in creatures; If by outward crosses and troubles, thou hast gotten inward comforts and peace, hast thou not great cause to be well-content?

The sixth Ground of contentment; Our poor ^{6 Ground.} condition at birth and at death. What brought we into the world? Nothing. What can we carry out of the world? It's certain nothing.

Should we not upon this ground be content ^{1 Tim. 6. 7.} with such things as we have (though they be few, small and mean things, bare food and rayment, and no more) seeing this is more than we either did bring into the world, or can carry out of the world with us? What good will all our riches, honours, pleasures, do us after death? when we shall leave them all behind us at death, Job was content upon this ground, when all he had was taken from him (and Jobs All was a great deal, for he was the greatest of all the sons of the East) Job said, *Naked came I out of* ^{Job 1. 3.} *my mothers womb, and naked shall I return thither;* ^{Verf. 21, 22.} *the Lord gave, and the Lord hath taken away; blessed be the Name of the Lord.*

The seventh Ground is, the greatness of our ^{7 Ground.} sins, and the smallness (or rather nothingness) of our selves, and of our merits, that we are the greatest of sinners, the least of Saints (as Paul acknowledged himself) yea, less than the least of all Gods mercies, as Jacob thought and said of ^{Eph. 3. 8. 1 Tim. 1. 15.} himself. This should make us content with a small pittance of creature-comforts, even with ^{Gen. 32. 20.} any

any thing God giveth us, accounting it a free mercy, exceeding our deserts; though it be but a cup of cold water, a morsel of dry bread; a dinner of green herbs. Pride is the root of Discontent; that we think our selves better than we are, and that we deserve more than we have. Whereas if we compare our condition with our deserts, we shall find that God hath dealt graciously with us, that all his mercies to us are free gifts; though we have less than we desire, yet more than we deserve; yea, that less than hell is a mercy. That which begets humility, breeds contentment. To be little in our own eyes will make us content with a little. If God should give us no more than we deserve, how few would our mercies be? If God should give us as much as we merit, how many and great would our miseries be?

§ Ground.

The eight and last ground of contentment is, the mean condition of many, who have been our betters under the Sun. As of those Worthies, of whom the world was not worthy, who wandered about in Sheep-skins, and Goat-skins, being destitute, afflicted, tormented, &c. Peter had neither silver nor gold; Paul was in journeying often, in perils by Sea, and Land, by all sorts, — In weariness, and painfulness, in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; yea, all the Apostles were made a spectacle to the world; to Angels, and to men; — they were hungry, thirsty, naked, buffeted; and had no certain dwelling place, they were made the filth of the world, and the off-scouring of all things. Consider the condition of Israel in the Wilderness; of the Jews in Babylon; — of Job, that perfect, patient, and upright man;

Heb. 11. 36. to 39.

Acts 3. 9.

2 Cor. 11. 26, 27.

1 Cor. 4. 9, to 14.

of

of David, who was (as he said) a worm, and no man, Psal. 22. 6.
 a reproach of men, and despised of the people, small and Psal. 119. 141.
 despised; of Lazarus, who lay at the rich mans Luke 16. 20, 21, 22.
 Gares full of sores, and begged the crumbs that
 fell from his table, — Yet when he dyed, he was
 carried by Angels into Abrahams bosom. Yea,
 what was the condition of our Saviour upon
 earth? he came in the form of a servant: though he Phil. 2. 7.
 was rich, yet for your sakes he became poor, that ye
 through his poverty might be rich. He was content 2 Cor. 8. 9.
 to be in the Wine-press, alone, (Isai. 63. 3.) that
 ye might be in the Wine-cellar with him (Cant.
 2. 4.) The Son of Man had not where to lay his head. Mar. 8. 20.
 They called the Master of the house Beelzebub; He Mat. 10. 25.
 borrowed the Ass he rode on to Jerusalem, when
 he went to shew himself Sions King. When he
 wanted mony to pay tribute, he was glad to work
 a Miracle for it. If others better than we have Mat. 17. 27.
 been in a worse condition than we, should we not
 be content with ours? Pray for contentment, that
 God would teach it, else you cannot learn it, as
 Paul did; for suitableness of spirit to your con-
 dition; to bring not your means to your mind,
 but your mind to your means; and that God
 would level your spirits to your estates; when
 they are at lowest; for this is the ground of true
 contentment.



Make your calling and election sure, (2 Pet. 1. 10.) The eighth
 by Scripture-Evidences, or by such things which duty.
 God hath made conditions of salvation, or to which
 he hath expressly promised the same in his Word;
 As these lix.

6 Scripture
evidences.

1 Faith

1 Faith in Christ, *Act. 16. 31. Believe on the Lord Jesus Christ, and thou shalt be saved. Joh. 3. 16. — Whosoever believeth in him shall not perish but have everlasting life, vers. 36. He that believeth on the Son, hath everlasting life.*

2 Repentance for sin, called therefore repentance to salvation, *2 Cor. 7. 10. And, unto life, Act. 11. 18.*

3 Holiness and righteousness, for the riches of glory is the inheritance of the Saints, *Eph. 1. 18. And the righteous shall go into life eternal, Mat. 25. 46.*

4 Obedience to Gods commands, and good works well done, *Mat. 7. 21. — He that doth the will of my Father that is in Heaven, shall enter into the Kingdom of Heaven, Rom. 2. 10. Glory, honour and peace, to every man that worketh good.*

5 Humility, *Job 22. 29. God will save the humble person, not only with a temporal, but eternal salvation, 1 Pet. 5. 5. God gives grace to the humble, and to whom he gives grace, he will give glory.*

6 Sincerity, *Psal. 7. 10. God saveth the upright in heart Psal. 97. 11. Light is sown for the righteous and joy for the upright in heart, even the joy of heaven. Now a man may have grace, and not know it; and the having of grace without our discerning it to be in us, cannot help us to assurance; thereof give diligence to make a discovery thereof. To this end do three things.*

1 Examine your selves.

2 Pray for the Spirit.

3 Exercise the Faith of adherence and dependence.

Self-examination a means of assurance.

1 Examine your selver, to find out the root of grace and obedience in you by the fruits or
por-

proper effects thereof, the habits by the acts.

2 Cor. 13. 5. *Examin your selves whether you be in the faith; prove your selves, know ye not your own selves, how that Christ is in you, &c.* Search your souls diligently, and commune with your own hearts frequently and faithfully about the six fore-named Scripture-evidences of salvation, whether they be in you in truth or no.

1 About Faith.

1 Whether thou takest Christ as given to thee of God, out of free love, to be thy Saviour; and thou rollest thy self, and relieft on him alone for salvation? John 1. 12.

2 Whether thou livest upon Christ by Faith for thy soul (sucking and drawing spiritual nourishment, grace and strength from him dayly) as thou livest on dayly bread for thy body? Rom. 1. 17. Gal. 2. 20.

2 About Repentance.

1 Whether thou mournest for every sin, small as well as great; secret as well as open, as it is an offence to God?

2 Whether thou groonest under sin (even those that have been thy beloved sins) as the greatest shame, grief, and burden of thy soul? Psal. 51. 4. Psal. 38. 4.

3 Whether thou hatest and strivest against all sin, and keepst watch continually over thy spirit, to suppress the first motion of sin within; to shun all occasions of sin without, and resist all tentations to sin, from within, or from without? Ezek. 6. 9. 2 Cor. 7. 11. Psal. 39. 1. & 17. 3. Dan. 1. 8.

3 About Holiness.

Whether God hath by his grace wrought such a change in thy heart; As,

1 Byasseth it constantly to God and all good; and sets it in detestation against all evil, so that thou chusest God for thy cheif good, his Word for

Lam. 3. 44. for thy rule to walk by, his grace for thy soul, beauty and riches, and his service for thy chief delight?

3 As it reforms thy life; so that now thy main study and endeavour is, to eschew evil, and doe good, and grow in grace?

4 About Obedience,

Rom. 6. 16, 17. Dost thou resign or give up thy self to God in Christ, to be only his, and wholly at his command and dispose?

Acts 9. 6. Dost thou endeavour to know his will, to the end thou mayst do it with diligence and delight, and suffer it with patience and submission?

2 Sam. 15. 26. Is it the constant bent of thy soul to obey God in all things?

5 About Humility.

Job 40. 4. &c 42. 6. 1 Art thou vile in thine own eyes, yea, dost thou loath thy self out of a deep sense of thy natural infirmities, defects and failings in thy best duties, and of thy manifold aberrations?

Gen. 32. 10. Ephel. 3. 8. 2 Dost thou account thy self *less than the least of Gods mercies*, unworthy of any, as *Jacob* did; 1 Tim. 1. 15. and *the least of Saints*, and *greatest of sinners*, worse than any, as *Paul* did?

3 Is it thy constant desire and design to magnifie, and exalt, and justifie God; to vilifie, debase, and judge thy self?

4 Dost thou renounce thy self wholly?

1 Thy own righteousness and abilities?

2 Thy works and deserts?

2 Cor. 12. 11. 3 Thy own ends and aims; and all opinion and conceit of thy self; being willing to be *nothink*, that Christ may be *All in thee, to thee, and by thee*;

5 Dost

5 Dost thou endeavour to improve thy natural infirmities, and the iniquities of thy holy things, and cross acts of providence, both afflictions and mercies, to make thee more humble in heart, and lowly in spirit?

6 About Sincerity.

1 Dost thou strive to be that in thy heart which thou seemest to be in the sight of men, and to do all from the heart, which thou dost to God or Man?

2 Is this the manner of thy performances, to do every thing,

1 In Gods strength, not in thy own?

2 Cor. 3. 5.

2 In Gods glory, not to thy own?

1 Cor. 10.

3 As in Gods sight, approving thy heart to him?

1 Thes. 2. 4.
Hol. 2. 3.

3 Dost thou reserve thy self for God ever in his departures and with-drawings from thee; so as thou art resolved to tarry for him many days, (that is, to wait for his gracious return to thy soul) and in the mean time thou wilt be for him, and not for another; and keep thy heart intire for him?

If thou canst discover these things to be in thee in truth, though but in a small measure, then the root of the matter is found in thee; and thou mayest be assured, God hath given thee these as evidences and pledges of salvation.

2 As you must examine your selves, so must ye also pray to God for his Spirit (which God hath promised to them that ask him) to enlighten your minds to discern his grace in you; and to make you taste spiritual sweetness, and comfort therein; It being the work of Gods Spirit, not only to sow the seeds of grace in us, but

Prayer for
the Spirit.
Luke 11. 13.

Gal. 5. 22, 23. to manifest the same to us (for grace shines in the light of the spirit) and gives us both a sight and a taste thereof; which is the Spirit's communicating with our spirits, that we are the children of God. Hence we are said, to receive the Spirit, that is of God, that we might know the things that are freely given to us of God.

Object. If the Spirit of God discover grace in us, to us, what need we examine our selves about it?

Ans. Self-examination for the discovery of grace, is like the Woman sweeping of the house for her lost peice of silver, and seeking it diligently, without which she could not have found it; and the spirit's illumination, is like her lighting of a candle, without which shee could not have seen it, nor discerned it.

By examination of our selves we find out that which appears to be the grace of God in us, and by the illumination of the Spirit, we discern it to be grace in truth, and in us in truth, clearly.

Exercise
Faith.

3 If after self-examination, and Prayer for the Illumination of the Spirit ye cannot yet obtain assurance, then exercise the faith of adherence, and dependence.

1 Of adherence; cleave close to the promises of God, which include or insert Assurance, as that in *Isa. 49. 16.* — *Thou shalt know that I the Lord am thy Saviour and thy Redeemer; and promises.*

Mic. 7. 18, 19.

1 Of pardon of sin, *Isa. 43. 25.* *Exod. 34. 7.* and peace with God, *Psal. 85. 8.* *I will hear what God the Lord will speak, for he will speak peace unto his people.*

2 Of the light of Gods countenance, *That ye shall see his face with joy, Job 37. 26. Acts 2. 28.*

3 Of the sense of his love, shed abroad in the heart by the Holy Ghost, *Rom. 5. 5. which is hidden Manah, that God will give you to eat, Revel. 2. 17.*

4 Of Christs arising in the soul, *as the Sun of Mal. 4. 2. Righteousness with healing under his wings*, and of the manifestation of himself to you

5 Of the Spirit of God, *as, John 14. 21.*

1 The witness of your Adoption, *Rom. 8. 16. the which is the white stone, and the new Name written in it, Rev. 2. 17. and of your salvation, Job. 5. 8.*

2 As the seal of your remission and reconciliation with God, *Eph. 1. 13. & 4. 30.*

3 As the earnest of your inheritance, *Eph. 1. 14. given into your hearts, 2 Cor. 1. 22.*

4 As the Comforter, which Christ prayed the Father to give you, *Job. 14. 16. and promised himself to send unto you, Job. 16. 7.*

The promise of the Spirit.

Let your hearts adhere to God in all these Promises, which have in them the seeds of joy, comfort, and assurance.

2 Then exercise the Faith of dependence, and wait patiently on God for the accomplishment of all these to you, until God shall give you a pardon, and speak peace to you, and make his face to shine on you, and give you the Testimony of his Spirit, until Christ shall manifest himself clearly to you, and in his light let you see both his face and your own heart. For the visions of such gracious discoveries of God to the soul, *are for an appointed time*; therefore if they tarry, wait for them; at the end these promises

Hab. 2. 3.

set shall speak accomplishment to you, and not lie, nor fail your expectations. They will surely come. Let all seekers of assurance be diligent waiters on God for it, that they may say with the Psalmist, in *Psal. 130. 5. I wait for the Lord, my soul doth wait, and in his Word do I hope, — And ver. 6. My soul waiteth for the Lord, more than they that watch for the morning.* And in *Psal. 123. 2. — As the eyes of servants look unto the hand of their Masters, and the eye of a Maiden unto the hand of her Mistress; so our eyes wait upon the Lord our God until he have mercy upon us. Blessed are all they that wait for him, Isai. 30. 18.*

Quest. What shall poor drooping souls do that walk in darkness, and see no light; who are full of doubts and fears about their spiritual condition, and in great anxiety of spirit?

Advice to
doubting
Souls.

Ans. The Lord directs such what to do, in Isai. 50. 10. Let them trust in the Name of the Lord, and stay upon their God; let them endeavour to fear God, and obey the voice of his servants; that is, they should apply themselves to their duties, to believe, and fear, and obey God, and to use the means God hath appointed for their souls, as to hear the Word preached, that is the voice of his servants, to wait on God in the way of his Ordinances. While they are in so troubled and perplexed a state, they are not in a fit posture to examine and try and judge themselves, no more than a man is able to make a right judgment of his body, when it is in a great distemper; or can behold his face in water, when it is jumbled and mudded; or go to the Sea in a storm. My advice to poor doubting souls is this, not to trouble themselves about their condition in searching

searching, as proving whether it be good or no, till their spirits be in a more calm, quiet, composed posture, fit to discern and judge; but to attend to their duties diligently. Do not question;

1 Whether you believe or no; but labour to believe. Hear for Faith, and pray for a spirit of Faith; and look unto Jesus as the Author and finisher of your faith. Heb. 12.2.

2 Whether Christ be yours or no; but take and apply him to your selves, that he may be yours; for, to as many as receive him, he gives power to become the Sons of God, Joh. 1. 12. or whether Christ will save you or no; but come to Christ, and cast your self wholly upon him for salvation, and venture your souls there, saying, *If I perish, I perish*; for he hath promised, *He that cometh to me, I will in no wise cast out.* John 6.37.

Or whether Christ dwell in thee or no; but open to thy Wel-beloved (as the Spouse did) even thy heart wide to Christ, and invite, yes, importune him to come in; say, *Come Lord Jesus, come quickly*, for Christ saith, *Behold, I stand at the door and knock; if any man open to me, I will come in to him, and sup with him, and he with me.* Cant. 5.5,6. Rev. 3.20.

3 Do not question whether God will forgive your sins or no, because they are so many and great; but come to God in Christ, for

1 Repentance, which is Christs gift, Acts 5.31 and for a heart of flesh, to be sorry for your sins after a godly sort, which is Gods promise to give unto you, Ezek. 36. 26.

2 For remission of your sins upon the account of Gods tender mercies, and Christs infinite merits, and leave the issue to God whether he

will pardon you or no, you may safely do it. Or whether God be yours or no; but chuse him to be your God and portion, say to him, *Whom have I in heaven but thee, Lord? and there is none on earth I desire besides thee,* — and give up your selves wholly to God to be his.

Or whether God love you or no, but labour you to love him, to love righteousness, and hate wickedness.

4 Do not question whether you have any grace or no, or whether the Spirit of God be in you, but seek to Christ in the use of means for grace; to receive of his fulness grace for grace, and pray earnestly for the Spirit.

Joh. 1. 16.

These are Satans wiles, to make you question Gods love and mercy to you, Christs Grace and Spirit in you, of purpose to keep these from you, or to keep you from seeking to God for these, or to draw you into despair of them. Be not ignorant of his wiles.

The more Satan seeks to dissuade and discourage you from seeking to God for removal of any evils you feel or fear, or for supplies of any good things you want and desire, the more earnestly do you pursue after the same; So shall you over-shoot Satan in his own bow, when that which he intends for your hurt, turns to your good. Consider for your comfort,

1 That true faith is familiarly assailed with tentations, as conflicts with doubts, fears, and unbelief. He that never doubted, never believed.

Mark 9. 24.

2 That a man may belong to God, and have interest in Christ, and in the promises, though he feel no evidence thereof, at least for a time.

3 That

3 That assurance is required, not as necessary to salvation, or to the being of a Christian, but to his consolation, or well-being; for his estate may be safe, though not so comfortable, without it.

4 That adhering and seeking to God, and waiting on him in the diligent use of means, is the way to find support and rest for your souls, till the God of hope fill you with all joy and peace in believing. Rom. 15. 13.

5 That a true unfeigned desire of grace (*scil.* Such a desire as is sincere, strong, constant, seconded with suitable indeavours, as *David's* was, — *One thing I have desired of the Lord, which I will seek after* — Not idle, which is the desire of the sluggards soul, *who hath nothing*, Prov. 13. 4.) I say, a true desire of grace is true grace (that is the seed of it) as a spark is fire, as well as the flame, a drop is water as well as the stream, a beam is light as well as the Sun, one corn is wheat as well as the full ear, or whole heap; buds are the offspring of trees as well as branches and fruits. A sincere desire is the smock of the flax, which Christ will not quench, the bruise of the reed which he will not break. Psal. 27. 4. Mat. 12. 29.

A sincere will and desire to obey God, is accepted with God for obedience, when power is wanting for performance. *If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.* 2 Cor. 8. 12.

Hence the Saints have pleaded their desires before God; when they could or durst not plead performances, as *Nehemiah*, chap. 1. 11. *Lord, let thine ear be attentive to the Prayer of thy servant, and of thy servants, who desire to fear thy Name.*

And Paul pleaded his will, when he wanted
Gal. 26.8,9. deed and power, *Rom. 7. 18. 19.* — *To will is present with me, but how to perform that which is good I find not. — For the good I would, I do not, but the evil that I would not, that I do,*

I desire all true believers would consider what the Apostle Peter prescribes and presseth them to
1 Pet. 1. 10. do in order to assurance, that is, to give diligence to make their calling and election sure, which hints three things to

1 Search.
 2 Tryal.
 3 Custody.

you, *scil.* a } Diligent search.
 } Trial.
 } Custody.

1 To make a diligent search into your own hearts to find out grace; the work is difficult; For, grace

2 Is an inward secret thing, laid out of sight, hid deep in the heart, as the root of a Tree; or as gold in the Veins of the earth; therefore hardly discovered; you must dig for it. Grace is the *blidden man of the heart.*
1 Pet. 3. 4.

2 It is a small thing (faith is at first but like a grain of Mustard-seed) it lies in a little room.

3 And it is encompassed with abundance of corruption, like a little Pearl in a heap of pebbles, or like a little Gold among much dross, dust and rubbish.

4 Satan lays all the blocks in your way he can, to hinder you; for he is an utter enemy to you; all which make the business of assurance more difficult.

3 To make a diligent trial, to discover the truth, and soundness of your evidences, because deceit herein is dangerous, to which you are obnoxious; as to be deceived,

1 With

1 With false signs and marks of salvation instead of true.

2 With the shew or appearance of true signs instead of the substance and existence of them in us.

3 With presumption or false persuasions of heart, which are but a fancy, instead of assurance, which is reality.

3 A diligent custody of your evidences of salvation, to keep them both fair and safe, because of Satans design upon them.

1 Fair, that ye may readily and dayly read them over for your consolation; for Satan seeks to blot and blur them, by injecting scruples into your minds about them, and causing you to question those things which God hath formerly cleared up, and ascertained to you;—and by foiling and soiling you with infirmities and Temptations. Therefore give all diligence to keep your hearts pure (from secret lusts, and vain thoughts) *Prov. 4. 23.* as you desire to keep your Evidence fair; for if the paper be blotted, the letters written therein can scarcely be read.

2 Keep your Evidences safe also; for Satan strives to wrest them from you, that ye may have nothing to shew for heaven and salvation: then Satan will overthrow your faith, at least your comfort, which you cannot keep when ye have lost your Evidence. This is Satans design in winnowing you as wheat, to shake out of you all the meal of your Evidences (as flower out of the sieve) and to leave nothing within you but the bran of corruption and desperation. *Luke 22. 47.*

By this time you see cause why the Apostle Peters exhortation should perswade you unto dili-

disigence in this great and important business of assurance, the benefits whereof are many and precious; for assurance of salvation will

The benefits of Assurance.

Psal. 112. 7.

Heb. 11. 13.

14.

2 Cor. 5. 1.

2, 9.

Job 19. 25.

2 Tim. 1. 12.

1 Prevent Armies of fears, and legions of doubts, from assaulting and tormenting you.

2 Draw off your hearts from the world, and all things here below, being assured of better things above, better riches, pleasures, inheritance, house, friends.

3 Comfort you in all afflictions, and bear up your hearts against all discouragements, as it did Davids, 1 Sam. 30. 6. Jobs, Pauls; evidences of salvation will lie warm at your hearts, when natural heat decays, and relish sweet in the soul, when your Palats can taste no sweetness in meats or drinks; be Cordials to you, when all the creatures can afford you little or no comfort.

4 Prepare you for all changes, for the worst of times and states, and for your solemn change; assurance of life eternal will unting death, and conquer the grave, and all the troubles and trials ye shall meet with on this side of it; *It will make you sing in the ways of the Lord, and go triumphing to heaven over death and the grave, as Paul did, 1 Cor. 15. 55. and trampling upon the world, and all the pomp and glory of it, and rejoicing in tribulations under hope of the glory of God; yea, it will make your life a golden age to you, and put you into a corner of heaven.*

5 Assurance of salvation will cause acquiescence in God, as your chief good, and exceeding joy, and keep up acquaintance and friendly fellowship between Christ and your soul, wherein the Spouse abounded and gloried when she could say (which is the voyce of assurance) *I am my beloveds,*

loved, and my beloved is mine; and excite earnest breathings, and restless desires after Christs coming, or your going to Christ, when you shall have full possession of all your desires and hopes, glory and happiness. Cant. 2. 10. Phil. 1. 23. 2 Pet. 3. 12.

6 Assurance of salvation will ingage you,

1 To trust God for temporals, you being sure of Celestials, and of Eternals.

2 To bless and praise God for grace in possession, and for glory in reversion.

3 To be holy in all manner of conversation, and to cleanse your selves from all pollution of flesh and spirit, having these Promises of God being your God, and ye his people, 2 Cor. 6. 17. with 7. 1. 1 Joh. 3. 4.

4 To come into the presence of God with boldness, and freedom of spirit in every service we do to him, 2 Cor. 5. 1. with vers. 6. Heb. 10. 19.

5 To inquire after the right and straight way to heaven, your home and Fathers house, and inheritance, and to walk exactly therein. Jer. 6. 16.

6 To persevere in faith, holiness, and obedience, even to the end, having hope to receive the end of your faith, even the salvation of your souls, 1 Pet. 1. 9. Thus you see the benefits of Assurance, which will redound to you by making your calling and election sure, and should induce you strongly thereunto; to get clear and sound experiences of grace, and evidences of Gods love, which you may carry with you out of the world, even to heaven; for these are the better things which accompany salvation; whereas you must when you dye leave all your worldly inheritances and evidences behind you. Heb. 6. 9.

Let me briefly state the difference between Assurance

The difference between Assurance and Presumption.

Assurance and Presumption in four particulars.

1 In the grounds on which they are built.

Assurance is built upon the righteousness of Christ, the grace of God, and the Word of God; and upon the true knowledge of sin, and of our selves, what we were by nature, and what we are by grace. This was one principle of Pauls assurance, that he knew clearly, and could say, *By the grace of God I am that I am.*

1 Cor. 15.
10.

Presumption is built upon 1 Self-ignorance; men know not what sin is, nor what themselves are (the pravity of their natures, and misery of their state.) This made Paul conceit himself alive *without the Law*, when he was dead in sin; the Pharisees think themselves *righteous*, when they were great sinners. Self-ignorance made Laodicea think her self rich, *increased with goods*, and had need of nothing, when she was wretched, miserable, poor, blind, naked.

Rom. 7. 9.

Luke 18 9,
8c.

Rev. 3. 17.

2 Upon Self-love; that is a false Glass men commonly look themselves in, which makes all seem good that they are, have, or do. Hence, — *All the ways of a man are clean in his eyes*, saith Solomon, — *And there is a generation that are pure in their own eyes, and yet is not washed from their filthiness.*

Prov. 16. 2.

Chap. 30.
12.

3 Upon Self-righteousness, which is the issue or fruits of self-ignorance, and of self-love.

4 Presumption is built upon ignorance and mistakes about the nature of grace, or upon false Principles, such as these,

First, that shews are substance, or that seeming righteous, or religious, is being so. This was the presumption of the Pharisees, who appeared outwardly righteous before men, but within they were full of hypocrisie and iniquity.

Mat. 23. 28.

Se-

Secondly, That common gifts are special grace; That parts are Piety. This will be discovered to be the presumption of many at the last day; or that a fair, civil, moral conversation is a regenerate condition, the life of grace. Mat. 7. 22, 23.

Thirdly, That Profession is Practice, that trimming of Lamps is, (or may stand for) having of Oyl. The presumption of the foolish Virgins, which made them confident and bold to go meet the Bridegroom. — And that the form of godliness is the power thereof, that outward performance of duty, is the inward pitch and substance of Piety. Mat. 25. 6, 7.

Fourthly, That restraint of sin, is mortification of corruption, or the putting off the old man; that shaving off the hair, and pulling of the nails of sin is cutting the throat thereof. Or that cutting off the branches of sin, is plucking it up by the root; That outward cleansing, is, (or may serve for) inward purifying; the presumption of the Pharisees. 1 Tim. 3. 5.

Fifthly, That mens hearts may be good, though their tongues, hands, lives, be bad.

5. Presumption is built by some, upon outward prosperity: They hope God loves them, and will save them. What is their ground? Because God hath given them so many good things, or so great a portion in this world, upon this account, they expect and promise to themselves blessedness in the world to come.

All these bottoms upon which many build all their hopes of happiness, are but sand. And the house built upon the sand (Christ saith) will fall, and the fall of it will be great. These (and such like) are the roots from whence presumption grows, Mat. 7. 27.

grows. These roots shall be rottenness; and presumption the blossom of them, shall fly away like dust.

2 They differ in the means by which they are obtained and maintained: Assurance is obtained by,

Mat. 11. 28. 1 Godly sorrow for sin; for *Christ gives not rest, but to weary, and heavy-laden souls*; and did not assure *Mary Magdalen* her sins were forgiven, till she had wept abundantly for them.

Luke 7. 38, 48.

2 By soul-search, and self-examination, or frequent, diligent comparing your hearts and state with Gods Word, and communing with them, about the proper effects of grace and fruits of the Spirit in you.

3 By the illumination and testimony of Adoption.

1 John 5. 13. 4 By the Ordinances of Christ (as Word, Sacraments, Prayer,) a holy, careful, constant use of them.

5 By conflicts with doubts, and by resistance of unbelief: as you may discover in that man who said, *Lord, I believe help thou mine unbelief*; For the unbelief of the flesh lusteth and struggleth against (or opposeth) the assurance of the Spirit. So that assurance is not ordinarily obtained, without much pains.

2 Pet. 1. 10.

Therefore Give diligence, saith Peter, to make your calling and election sure. But presumption (which is a groundless hope of salvation) is gotten without means or pains, without sorrow for sin, self-examination, Spirit of God, Ordinances of Christ, &c. Or with a neglect of all these, *sponte nascitur*, it grows in mens hearts of its own accord, without sowing or sowing, a sign it is a weed of Nature,

ture,

ture, not an herb of Grace. Ask presumers where they got their hope of heaven, and they can give you no good account, either where, or when, or how; but they think they had it ever since they were born, and they never doubted. Assurance, as it is bred, so it is fed or maintained by means, to wit, the constant exercise and discovery of grace, the careful performing of duties, avoiding of sin, the watchfull keeping of peace and communion with God. Whereas presumption, as it is gotten, so it is kept without any pains or means, care or cost.

3 They differ in the effects, which are seven.

1 Assurance endears God to the soul, to love him, delight in him, and desire after him, and fear to offend him, or to grieve his holy Spirit, and to be careful to serve and please him. But presumption excites no affections in mens hearts to God; they love him no better, they fear him no more, it makes none leave sin, or amend their waies or doings. Eph. 4. 29, 30, 31.

2 Assurance makes men jealous of themselves, and fearful lest they should miscarry. They that are assured they shall stand, yet take heed lest they fall, and that they shall be saved, yet work out their salvation with fear; and though they rejoyce, yet with trembling. But presumption makes men fearless of themselves, fool-hardy, and unsuspicious, that they shall ever fall or fail. Psal. 2. 12. Phil. 2. 12.

3 Assurance humbles the heart, in the sight and sense of Gods great goodness, and of its own unworthiness. The higher a soul is lift up in assurance, the lower it is laid in its own eye, and made to magnifie God, to vilifie and debase it self,

Luke 1. 45,
47.

self; As *Mary* did, being assured God was her Saviour. True assurance hath for its associates deep humility, self-debasing, and compassionate respect to others, pitying them, and praying for them, that God would give them eyes to see, and hearts to embrace the things that belong to their peace. But presumption makes men proud, well-conceited of their own worth and deserts, of all they have or hope for, and despisers of others. This is manifest in the presumptuous *Pharisee*, who

Luke 18. 11. said, *Lord, I thank thee, I am not as other men.* Presumption is full of haughty arrogance (as one faith) of vain self-confidence, and of contempt of others.

4 Assurance is attained to, and grows by degrees unto a *perfect*, or full assurance, not all at once. But presumption is at the top, or in full strength at first.

5 Assurance will bear up the heart from sinking and fainting under great afflictions, and heavy pressures; as assurance of interest in God supported Christ in the height of his passion, when he cryed out, *My God, my God, why hast thou forsaken me?* and it shored up *David's* spirit, when he was greatly distressed at *Ziglag*, for the people spake

1 Sam. 30. 6. of stoning him; but *David* encouraged himself in the Lord his God. Whereas presumption lets the heart sink in times of great distresses, and become like *Nabals*, as a stone within a man; when carnal hopes fail, then fails the heart also, and men soon fall from presumption into despair.

2 Sam. 25.
37.

6 Assurance joyns means and end together, and makes a Christian as carefully use the means, as confidently expect the end of his faith, the salvation of his soul, as to wait diligently upon

upon God in all his holy Ordinances, and to walk universally in all Gods wayes, to perfect this assurance or godly certainty of salvation: Assurance of priviledges provokes to duties.

But presumption divides between the end and the means; and feeds a man with vain hopes.

1 That he may escap Hell, though he live in sin, or go on in the broad way that leads to destruction.

2 That he may come to heaven, though he use no means, or walk not in the strict and narrow way of holiness and righteousness; which leads to Salvation.

7 Assurance doth not fear or fly trial or scrutiny, but desires it, for discovery, whether it be found or no: But presumption shuns examination, and cannot indure to be searched and tried. It being like counterfeit Coyn, which loveth not the touch-stone; like false Wares, which hate the light; or like forged evidences, the owners whereof would not have them to be brought before the Judge.

4 And lastly, They differ in the adversaries to them. Assurance is much assaulted, and shaken with Satans tentations (whose main design is to drive believers from this their strong hold) and by natural unbelief, doubts and fears, it is opposed, disturbed, and weakned by sin (especially if indulged) by the lustings of the flesh against the spirit, and by the neglect of holy duties; yea, by lukewarmness in them. These are Quench-coals to assurance. But presumption,

1 Is not troubled with tentations or doubt-ings; *The strong man* (i. e. Satan) *keeps the house* (i. e. the heart of a presumer) in peace, dare not dis-

disquiet him, nor put him upon trial of himself to fear or question his condition; lest the vanity of his carnal confidence should be discovered thereby, and the misery of his state. He that never doubted, never believed.

2 Presumption is not disturbed nor weakened by sin, by omission of known duties, or by commission of known sins, but presumption agreeth well with them. Men can sin freely, and yet presume strongly. Nothing daunts presumption, but outward calamities, and inward terrours and horrors of Conscience.



The ninth
duty.

Get a publick Spirit, to mind the things of Christ; to prefer Jerusalem before your chief joy; and the publick good before your private; to promote all these, by praying and mourning, by doing and suffering.

A publick
spirit
wherein it
stands.

1 **M**Ind the things of Christ, as naturally as if they were your own; as the affairs of his Kingdom, the concernments of his truth, Cause, Worship, Service, Gospel, Glory; as *Timothy* did naturally care for the *Philippians* state; or *Christs Churches* welfare, which shewed him to be of an excellent and precious Spirit; *Paul* complained of the neglect hereof in his time, — *All seek their own, not the things which are Jesus Christs.*

Phil. 2. 20.

Verse 31.

Psal. 137.
5, 6.

2 Prefer *Jerusalem* before your chiefest joy, as the *Jews* did even when they were in *Babylon*, *If I forget thee, O Jerusalem; let my right hand forget her cunning; If I do not remember thee, let my*

my tongue cleave to the roof of my mouth; If I prefer not *Jerusalem* above the head of my joy; that is, the welfare of Gods people, and of Christs Churches before your own joy and comfort? How dear were the Jews to *Moses* his heart, when he was willing to be blotted out of Gods Book, so that ^{Exod. 32.} sins might be blotted out, and their names might be ^{32.} there written in it? How desirous was *Paul* of his Brethrens and Kinsmens according to the flesh (*scil.* the Jews) welfare, that he could wish him- ^{Rom. 9.2,3.} self separated from Christ for them? These be- high strains of transcendent love. Some think *Moses* and *Paul* preferred the salvation of the Jews, before the salvation of their own souls. At the least they imply a willingness in them both, to undergo a temporal punishment for the Jews, to exempt them from a spiritual and eternal judgment. The care of all the Churches lay upon *Paul* ^{2^d Cor. 11.} as they did also upon *Calvin*, towards which he ^{28.} was as tenderly affected (*said Beza*) as if he had borne them upon his shoulders.

If the Churches well-doing was their great care, doubtless the Churches wel-fare was their chief joy. All that love *Sion*, should seek her good, *Psal.* 122. 9.

3 Prefer the publick good before your own private, as *Nehemiah* did, that man, who set himself to seek the wel-fare of the children of *Israel*, ^{Neb. 2.10.12} and shewed himself an excellent Common-wealths-man.

4 Promote the things of Christ, the welfare of *Sion*, the Common-weal and good of others, four ways especially, *scil.* by praying and mourning, by doing and suffering.

Prayer for
the publick
weal.

1 By praying for them all.

1 For the affairs of Christ; as the exaltation of his Kingdom, the propagation of his Gospel, that God would give him the Heathen for his Inheritance, and the uttermost parts of the earth for his possession, Psal. 2.8.

Psal. 122.
6, 7.

2 For the well-fare of the Churches of Christ; Pray for the peace of Jerusalem, saith David, for the peace and prosperity, for the establishment and enlargement of Christs Churches; that they may enjoy all the liberties of Gods House, and all the blessings of the Gospel—for the good of all the people of God every where. Those that are in trouble, pray them out, as the Church prayed Peter out of Prison. Samuel thought he should sin (which he abhorred) in ceasing to pray for Gods People, 1 Sam. 12.22, 23.

Acts 12.5.

3 Pray for the Common-wealth, for the Government and Governours of it. I exhort (saith 1 Tim. 2.1, 2. Paul) that first of all Supplications, Prayers, Intercessions, and giving of thanks be made for all men, for Kings, and for all that are in Authority, that we may lead (under them) a quiet and peaceable life, in all godliness and honesty. For, *οὐκ ἐστὶν θεοῦ*, the powers that are in being, are of God.

Rom. 13. 1.

Object. We have no heart to pray for the publick affairs; because things are amiss, and go not right.

Ans. Then pray them right; for not to pray for them, is not the way to mend them. Things were not right in Babylon, when the Jews were Captives there; yet God commanded them, to seek the peace of the City, whither he had caused them to be carried Captive (though it was an Enemies, and Babylon was to be destroyed

destroyed after they were come out of it, and they were to pray for the downfal of it, when the time designed by God thereunto should approach) for in the peace thereof they should have peace. Much more ought we to seek the weal publick of the good Land of our nativity, because we shall have a share or interest in the common peace or trouble, mercies or miseries thereof. This is the duty of the godly to stand in the gap, by their Prayers and tears to divert Gods judgments both from Church and Common-wealth, as *Moses* did from *Israel* and *Aaron*. It is a gallant design of a gracious heart to let neither Church nor State (nor any of Gods people) want any good thing he can procure for them; Nor lye under any evil he can prevent or remove from them by his Prayers.

4 Pray also for Enemies. Christ hath given you this under Precept, for them who despitefully use you, and persecute you; as *David* did for men that rewarded him evil for good to the spoiling of his soul; as Christ did for them that crucified him, *Luke* 23. 34. and *Stephen* for them that stoned him.

2 Promote the premised, as by praying, so by mourning.

- 1 For the sins of others.
- 2 For the signs of Gods wrath and judgments.
- 3 For the miseries of others.

1 Mourn for the sins of others, by whomsoever committed, whether friends or foes, at home or abroad, by them that are within, or by them that are without, against God, or against man.

This is a parcel of publik-spiritedness, as in

- 2 Pet. 2. 8. Lot, whose righteous soul was vexed from day to day, with the unlawful deeds of the Sodomites; in
 Psal. 119. 136. David, from whose eyes rivers of tears ran down,
 Jer. 13. 17. because men kept not Gods Law; in Jeromy, whose soul wept in secret places for the peoples pride; in the godly in Jerusalem, who did sigh and cry for all the abominations done in the midst thereof; and in Paul, who burnt with grief, and holy indignation, when any were scandalized, or took offence at the Gospel; for the miscarriages of the Professors of it, *Who is offended, and I burn not?*

2 Cor. 11. 29.
 And to mourn for the sins of others upon a publick account, to wit, as they are a dishonour to God, a discredit to the Gospel; as they are destructive to mens souls, and also to publick peace, safety and plenty.

Mourn for the signs of wrath and judgments.

Mat. 16. 3.

The signs of Gods judgments. Eccl. 7.

Gen. 6. 11, 12.

2 Mourn for the signs of Gods wrath and judgments, lay to heart the sad symptomes of approaching evils, the signs of the times (which Hypocrites, though they be weather-wise, and well versed in the face of the skie, cannot discern.) As,

1 A general over-flowing of all sin, and abounding of abominations, impudently and obstinately, as well as universally, committed against the awe of authority, the light of nature, and the means of grace.

When all flesh in the old world had corrupted his way, and the earth (*i. e.* all the people or Nations thereof) were corrupted with all sorts of sin. This was a cause and a sign of the deluge. God brought the flood upon them, and swept them all away. When sin breaks out without controul, judgment will break in without repulse. The great abominations the Jews committed

mitted in the Sanctuary, forced God to go far off from his Sanctuary, 8. 6.

2 A departure of the glory of God from his house, of his presence and power of heat, efficacy and life, from his Ordinances, and of the beauty of the Lord from the Assemblies of his people. As the glory of the Lord removed by *Ezek. 9. 3.* degrees from the Temple, before the destruction of *Jerusalem*. We read of five removes of Gods glory,

1 From the Cherub (whereupon he was) to the threshold of the house. *Ezek. 9. 3.*

2 Then it removed higher, over the threshold, (or door, as some think) of the house, *Sursum versus*, saith *Junius*, upward, *Ezek. 10. 4.*

3 From above the threshold, it stood over the *Cherubims*, which mounted upward from the earth to heaven, *Ezek. 10. 18, 19.*

4 After it removed to the midst of the City, *Ezek. 11. 22, 23.*

5 Lastly, the glory removed out of the City to the Mount of *Olives*, that is, the Mount on the East-side of the City, where it took its leave of them, until their Captivity was accomplished. Then God exposed *Jerusalem* to the fury and spoil of the *Babylonians*. As upon this Mountain the glory of the Lord last stood, when it left the City, or set its last footstep: So God hath promised to return in glory, and mercy to his Church upon the self-same hill, from whence Christ left earth, and ascended to heaven, *Act. Zach. 14. 4.*

1. 12, The several sensible removes of Gods glory and presence from a people, are plain evidences of Gods departure from them, and of the gradual approaches of Gods judgments to them.

3 Signis, contempt of Gods Ordinances, of Magistracy, Ministry, Scriptures, Sabbaths.

When Authority is trampled on, and men sleight and hate him that rebuketh (or judgeth justly) in the gate, or place of judgment, that is, the Magistrate; Then a people become guilty of manifold transgressions, and of mighty sins, and God is ready to pass a dismal doom upon them;

as upon *Israel* upon the same account.

Amos 5. 10.
& 12. 1, 2.

When *Israel* mocked the messengers of God, and despised his words, and mis-used his Prophets; then the wrath of the Lord arose against them, there was no remedy, but God must pour out the vials of his indignation upon them.

Isai. 29. 21.

Chron. 36. 16.

2 Kings 22. 13.

Read *Jer.* 25. from vers. 1. to 12. especially vers. 8. Thus saith the Lord of Hosts, Because ye have not heard my words; — vers. 11. This whole Land shall be a desolation, and an astonishment, and these Nations shall serve the King of Babylon seventy years, *Jer.* 22. 21. I spake unto thee in thy prosperity, but thou saidst, I will not hear; this hath been thy manner from thy youth, that thou obeyest not my voice, ver. 22. Surely — thou hast been ashamed, and confounded for all thy wickedness. See *Jer.* 6. 19, 21, 22, 25, When *Israel* contemned the Holy Scriptures, then God threatned destruction to them, as you may see in *Hof.* 8. 12. I have written to him (saith God) the great things of my Law (given *Israel* a copy of my revealed will) but they were counted as a strange thing; they sleighted them, as if they were things that did not concern them; Therefore God commands the Prophet to set the Trumpet to his mouth; and proclaim War against them. — The *Assyrian* Enemy shall come like an Eagle against the people of *Israel*.

Hof. 8. 1.

Verse

Verse 3. *Israel hath cast off the thing that is good (God and his written Word) the enemy shall pursue him. God commands the Prophet to write this sin above all, in a Book for the last day, yea, for ever and ever, — That Israel were a rebellious people, lying children, that would not hear the Law of the Lord: which say to the Seers, see not; Verse 19.] and to the Prophets, prophesie not unto us, &c. See what followeth in Verse 12, 13. — This iniquity shall be to you as a breach ready to fall; swelling out in a high wall.*

The contempt of Gods Word and Ministers is a most provoking sin to God, and a presaging symptome of ruine to a people.

When the house of *Israel* greatly polluted Gods Sabbaths, then he said he would pour out his fury upon them in the Wilderness, to consume them. *Ezek. 20. 13.*

This was one of the sins in *Jerusalem*, which procured and hastened their captivity; — *Thou hast despised mine holy things, and prophaned my Sabbaths, Verse 26. The Priests have violated my Law, and have prophaned mine holy things, they have put no difference between the holy and prophane, neither between the unclean and the clean, — and have hid their eyes from my Sa'baths, and I am prophaned among them. It appears they gave the holy things of God promiscuously, and indifferently to all, even to Dogs and Swine, as Christ speaketh; they admitted all alike, and made no separation between the precious and the vile, which they ought to have done, then they should have been as Gods mouth, as God said to Jeremy.* *Ezek. 22. 8, 31. Mat. 7. 6. Jer. 15. 19.*

Hezekiah and *Josiah* reformed the same, who set Porters at the gates of the house of the Lord, to keep

2 Chr. 23.
19. & 35.
35.

keep out the unclean from setting their foot within the Temple of the Lord, much more from communicating with those that were clean in the holy things of God.

4 Sign, Apostasie from God, from his Truth, Ways and Worship; from forwardness and strictness in Religion.

This was a symptom of the totally and dangerously diseased body of the Jews; — *From the sole of the foot to the head, there is no soundness in it, but wounds, bruises, and putrifying sores; Why for their backsliding from God was a cause and sign thereof, vers. 4. — They had forsaken the Lord, and were gone backward, or had increased revolt. — Therefore saith God, why should ye be stricken any more? (with lesser judgments) ye will revolt more and more. — Your Country is desolate, your Cities are burnt with fire.*

I will cut off them that are turned back from the Lord. This was one of the sins that brought the Chaldeans, and desolation by them upon *Judah* and *Jerusalem*. When the Church of *Ephesus* backslides; that is, falls from her first love, and first works, this presageth, as Christ threatneth, that if she repent not, Christ will come unto her quickly, and remove his Candlestick out of its place.

When the Church of *Laodicea* grows lukewarm, neither cold nor hot (in the matters of God) God will spue her out of his mouth.

When Professors come to a neutrality and indifference in Religion, it is a sad sign or forerunner of Gods rejection of them, even with detestation. When there is decay of the Spirit of Prayer in Gods people, that they do not wrestle with

with God, as often and as earnestly and vigorously as formerly; this is a symptome of approaching judgments, because that which hindereth the coming of them is taken away, that is, the fervent effectual Prayers of the Saints. As when the wind ceaseth, the rain falleth.

When there is none that calleth upon Gods Name, that stirreth up himself to take hold of God (that is, by earnest Prayer) then God hides *Iſai. 64. 6, 7.* his face even from his people; and consumes them because of their iniquities.

5 Sign, An inundation of spiritual judgments, as a spirit of errour and delusion, of division and contradiction, a spirit of giddiness, bitterness and of perverseness, of falshood and deceit; of senselesness, stupidity and of slumber. All which evil spirits abounded in *Judah* before the Captivity, and provoking the Lord procured the same; as also a spirit of security, the *Jews* *Amos 6. 3.* grew careless and fearless of Gods Judgments, and put far away the evil day, and were settled on their lees, for which God threatned them, *Zeph. 1. 12.* *I will punish them that are settled on their lees, that say in their heart, the Lord will not do good, neither will he do evil. For spiritual judgments commonly end in temporal plagues.*

—*Make the heart of this people fat, and make* *Iſai. 6. 10, 11.* *their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed. Then said I, Lord, how long, and he answered, Until the Cities be wasted without inhabitants, and the houses without men, and the Land be utterly desolate. A spirit of impenitency and hardness of heart, is a certain sign and fore-runner*

runner of judgment to persons, and to Nations. Yea, hereby men treasure up to themselves wrath against the day of wrath, *Rom. 2. 5.*

*Mic. 6. 9.
Isai. 26. 9.
Chap. 48.
17.*

6 Sign, Incorrigibleness under Gods judgments, when men will not *hear* (as well as *bear*) the Rod (of affliction) nor *who hath appointed it*, that is, God; — *Will not learn righteousness by Gods judgments, nor be taught to profit by afflictions.*

*Levit. 26.
23, 24.*

This makes a broad way for Gods wrath and vengeance to break in upon a people. When God gives a people much Physick, and it works not, it is a sign they are in a dying condition; *If you will not be reformed by these things (saith the Lord) but will walk contrary unto me, — Then will I also walk contrary unto you, and punish you yet seven times for your sins.*

*Isai. 9. 13,
14.*

The people turneth not unto him that smiteth them (that is, get no good by Gods strokes) neither do they seek the Lord of Hosts. — Therefore the Lord will cut off from Israel head and tail, branch and rush in one day.

Isai. 57. 1.

7 Sign of approaching judgment, is the death of righteous men, or the carrying them away into hiding places; as of *Noah* into the Ark, a sign of the deluge at the door; of *Lot* to *Zoar*, a sign of a shower of fire and brimstone ready to fall upon *Sodom*; of the *Jews* to *Pella*, a sign of destruction at hand to *Jerusalem*.

The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come. When the righteous are going, then evils are coming. It is a sign that night draws on, when a Father gets his children to bed; or that a storm is coming when he calls them into the house.

If we would seek the publick good, lay these signs of publick evils and calamities to heart; as the gray hairs of a decaying Nation, and a people of a forlorn hope; and lament them all before the Lord.

Thirdly, Mourn, as for the sins of others, and for the signs of Gods Wrath; so for the miseries of others, especially of Gods people, when it goeth ill with *Sion*, with any of the Churches, or Servants of Christ: Grieve for the afflictions of *Joseph*. A publick spirit is full of sympathy and sorrow for others miseries; *Phineas* wife when she heard the Ark of God was taken, fell in travel, and named her son *Ichabod*, saying, *The glory is departed from Israel*. So should you call your comforts and delights *Ichabods*, when Gods people are persecuted, his Cause or side worsted. When *Nehemiah* heard by *Hanani* the misery of *Jerusalem*, how sad and sorrowful was he? *He sate down, wept, and mourned certain days, and fasted, and prayed before the God of Heaven; yea, his countenance was sad even in the Kings presence*. Those two great Prophets *Isalah* and *Jeremy* made great lamentation and mourning for the miseries of Gods people. See *Isa. 22. 4, 5. Jer. 4. 19, 20. & 9. 1. O that mine head were waters, and mine eyes a fountain of tears, &c.* He wished himself all dissolved into tears, for the lamentable slaughter and deplorable desolation that was coming upon them. Christ wept over *Jerusalem*, for the destruction of it which was at hand.

Mourn for the miseries of others.

Amos 6. 6.

1 Sam. 4. 19, 20, 21.

Neh. 1. 4, 5.

Chap. 2. 2, 3.

Luke 19. 41, 42.

3 Promote the good of others, as by praying and by mourning; So by doing all the good service ye possibly can. *As we have opportunity,*

Do all the service ye can for others.

let

Gal. 6. 10. *let us do good unto all men (saith the Apostle) especially unto them who are of the household of faith.—Do good to others,*

1 With your goods. Be free to lay them forth in Gods cause, for the relief of the Saints, and the publick weal.

Prov. 3. 9, 10. *Honour the Lord with thy substance (saith Solomon) and with the first-fruits of thine increase:— So shall thy barns be filled with plenty, and thy presses burst out with new wine.*

Rom. 12. 13. *Distribute, saith Paul, to the necessity of the Saints, feed the hungry, cloath the naked, — though they be enemies, more especially, Christ, in his indigent members.*

Verf. 20. Mat. 25. 34. to 41. 1 Pet. 4. 10. *2 With your gifts; As every man hath received the gift, even so minister the same one to another, (whatsoever the gift be) as good stewards of the manifold grace of God. Look at others ignorances to instruct them, errors to convince them; miscarriages to reprove them; sorrows to comfort them; upon others backwardness, to put them*

Heb. 10. 24. *On. Let us consider one another (saith Paul,) to provoke unto love and to good works.*

3 With your power and authority exercised vigorously to suppress sin, and advance righteousness and reformation: Magistrates by the diligent execution of justice have a mighty influence upon the publick to procure good to it, and to prevent evils from it, See *Jere. 5. 1. and 21. 12. and 22. 3, 4, 5.*

1 Cor. 9. 20, 21, 22. *4 With your loving, wise, complying and condescending carriage to gain upon the spirits of others, that you may more easily draw them from evil to good, as Paul became all things to all men that by all means he might save some.*

4 Promote the good of others, as by praying, mourning, and doing; so by suffering for others. Be willing to suffer for others.

For publickness of spirit discovers it self in suffering as well as in doing for others; As,

1 For Jesus Christ, his Name and Gospel, which is conferred as an honour upon the Saints.

—*Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. I am ready (saith Paul) not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus.* Phil. 1. 29. Acts 21. 13. & 20. 24.

Paul suffered trouble for the Gospel as an evil doer, even unto bonds, but the Word of God is not bound. He preferred the Gospels liberty before his own; He was content to be fettered so the Gospel might be free. Paul was imprisoned for the Gospel, yet he preached the Gospel in Prison. He begot Onesimus in his bonds, Phil. 10.

2 Be willing and ready to suffer for the Churches of Christ, and Children of God; as Paul was for the Philippians; *If I be offered upon the sacrifice and service of your faith (that is, if I seal my doctrine with my blood, and confirm your faith by my death) I count it matter of joy both to you and me, and as Paul did for the Colossians, I now rejoyce in my sufferings for you; Paul would very gladly spend and be spent for the Corinthians. He was willing to indure all things for the Elects sake, that they might obtain the salvation which is in Christ Jesus with eternal glory. To suffer for the Saints is a lesson of publick-spiritedness, which Christ teacheth us by his own example.—Because he laid down his life for us (saith John) we ought to lay down our lives for the Brethren.* Phil. 2. 17. Col. 1. 14. 2 Cor. 12. 15. 2 Tim. 2. 10. 1 John. 3. 16.

3 For the Common-wealth, be willing to suffer for the peace, safety, and prosperity of the publick. Even Heathens have hardened themselves to suffer and to dye, upon that account (as State-Martyrs) and gloried in it.

Let me add } 1 Motives to }
some } 2 Means of } Publick-spiritedness.
} 3 And the right form thereof.

1 Motives to Publick-spiritedness, to seek the good of others, as your own; and to prefer the things of Christ and the Publick, before your own.

Motives to
publick spi-
ritedness.

1 Good, the more common it is, the better it is. Common good is better than private good; The good of many is to be preferred before the good of one. Quantity increaseth the value and dignity of things. Hence God is the *summum bonum*, the best good, because he is the most Universal or common good, the fountain of all goodness.

2 Your relations to others are obligations to you, to look on their things, and seek their good, *Ex. gr.* your relations.

1 To Christ, as Members, Spouse, Subjects, oblige you to seek honour and glory.

2 To the Church of Christ, and the Saints, as fellow-members of the same mystical body, and

Rom. 12. 5. as members one of another. This ingageth you to fellow-feeling and sympathy, and to seek the good one of another;—*The members* (saith Paul) *should have the same care one of another.*

1 Cor. 12.
25.

To the Common-wealth as Passengers in the same Boat, as Partners in the same Ship.

Your peace and prosperity is bound up in the

the publick, in the same bundle. You are like to have a common share either in weal, or in woe; So that in seeking the publick good, you seek your own private good.

4 To the poor and needy; yea, even to strangers and enemies, they are your own flesh, therefore you must not hide your selves from them. Isai. 58. 7.

3 Mot. From the effects both of publick-spirit-The effects of a publick spirit, Isai. 7.tedness, and of privacy of Spirit, or of self-seeking.—*To seek the good of others, and of the publick.*

1 This will make you like your heavenly Father, *who is good, and doth good to all, he maketh* Mat. 5. 45. *his Sun to rise, and rain to fall on the evil, and on the good; and like your Saviour, who was a Benefactor in every place where he came; He went* Acts 10. 38. *about doing good, and healing all that were oppressed of the Devil, for God was with him; and like David (the man after Gods own heart) who served his generation according to the will of God, Acts 13. 36. Like Abraham the Father of the faithful, to whom God promised, I will bless, and thou* Gen. 12. 2: *shalt be a blessing. In him all the Nations of the earth were blessed; he being the Progenitor of the promised seed. But privacy of spirit makes* Gen. 18. 18. *you unlike to God, to Christ, to the Saints, yea, to all the creatures, animate and inanimate. Every one of them is communicative of its goodness to others, and all to man. The Sun riseth to give light to all, the water runneth to supply all places; the profit of the earth is for all; the fire burneth to give heat to as many as come near it. Shall man, for whom are all things, be only for himself, and not for others? and do good to himself alone, and not to others? when as all the creatures are serviceable one to another, and instru-*

R

mental

mental for the good of man? Doth not man make himself in this respect the worst of all the creatures?

2. *Effect.* This will further your account, increase your reward, and make you prosper. The *Philippians* liberality to *Paul* promoted their reckoning; which *Paul* preferred before the supplies of his own necessities, *Even in Theſſalonica ye sent once and again to my necessity; — not because I desire a gift; but I desire fruit that may abound to your account.* The greater blessing you are to others, the greater will be your reward to eternity. *They that turn many to righteousness shall shine as the stars for ever and ever. God will render to every man according to the fruits of his doings,* or the good that grows up from the good he hath done to others, even from generation to generation, to the end of the world, which is the harvest, till when, all the fruits of righteousness ye have sown, will not be grown up, nor ripe. A promise of prosperity is made to the lovers of *Sion*.

Phil. 4. 16,
17.

Dan. 12. 3.

Jer. 17. 10.

Psal. 122. 6.

What a poor account can rich men give to God of their goods, who have done little or no good to others with them: Can learned men give of their gifts, who have not imployed them for publick benefits? Can Magistrates give of their power, who have borne the Sword in vain, who have taken to themselves the honour, but not performed to others the duty of their place? How can those expect to prosper, who love their backs, or bellies, or baggs, or any thing that is theirs, better than they love *Sion*, or to receive a reward from God, who have done God little or no service in their generation?

3 *Effect.*

3 *Effect.* It is a great honour to be a publick blessing, an instrument of good to others, as *Job* *Job 29.15,* was, — *I was eyes to the blind, feet to the lame,* *16,17.* *Father to the poor, &c.* — *I caused the widows* *Verse 12,* *heart to sing for joy.* *Job* had love, esteem, reverence, praise, testimony, and blessing from all sorts. *When the ear heard me, it blessed me,* *and* *Verse 11.* *when the eye saw me, it gave witness to me.* It was a title of honour to the Kings of the *Gentiles,* *Luke 22. 25.* to be called *Benefactors,* *Veronica,* as *Ptolemy* King of *Egypt* was styled *Veronica,* for his beneficence to the *Cities of Greece.* They used among the *Heathen* to make them their Kings, who had been their *Benefactors.* It was an honour to the *Centurion* (who was a *Roman* Commander) to be a lover of the *Jewish Nation* and Religion, the *Elders of the Jews* commended him for it to *Christ,* saying, he was worthy that *Christ* should heal his servant, — *For he loveth* *Luke 7.4, 5.* *our Nation, and he hath built us a Synagogue.* On the contrary, it is a mark of dishonour and a brand of Infamy to any man to be a self-seeker; one that lives wholly to himself, and keeps all he hath only for himself, and doth no good therewith to others, to be like a *Hog* that doth no good till he dieth, and scarce then with his good will; for he leaveth his goods behind him, because he cannot carry them with him: Or like a *Grave,* wherein all that is gotten is buried and kept close, and nothing brought forth for publick benefit. Of such an one it may be said, or written, as an *Epitaph;* This man sought himself while he lived, And lost himself when he dyed. As the rich man did his soul, when he said to *R,* *Soul then hast much goods laid up for*
many

Luke 12. 18. *many years, take thine ease, eat, drink, and be merry.*
to 22.

4 *Effect.* This will make you live desired, and dye lamented, and give others cause to count your lives worthy of many Prayers, and your deaths of many tears. How did *Elisha* lament ^{2King.2. 12.} *Elijahs* departure, when he was taken up by a *fiery chariot into heaven*; for the loss the Land was like to have of him; *Elisha* cryed, *My Father, my Father, the Chariot of Israel, and the horsemen thereof*; *Elijah* was the safety and strength of *Israel* by his prevalency with God, a better defence to them than Chariots and Horse-men were. The death of *Dorcas* was much bewailed, who was a woman full of good works, and *Almsdeeds*, which she did: — All the widdows stood weeping, shewing the coats and garments *Dorcas* made, while she was with them. Devout men carryed ^{Acts 9. 36, 39.} *Stephen* to his burial, and made great lamentation over him, whereas they that seek themselves, and do no good to others, they live without love, and dye without sorrow; how few will give a sigh for their lives, (or a sob or a tear) for their deaths?

Acts 8. 2.

Gen. 7. 1,
16.

Gen. 19. 22.
Isai 65. 8.

Gen. 18. 32.

5 *Effect.* Hereby you may prevent Gods judgments from others, or however procure deliverance for your selves. Publick-spirited Persons are the Pillars to bear up Gods wrath from the place they live in; God could not bring a flood upon the world of the ungodly, till he had shipped his *Noah*, and shut him in the Ark, nor rain down fire from heaven upon *Sodom*, till he had removed *Lot* from thence. *Haste thee, and escape (to Zoar) for I cannot do any thing till thou be come thither.* If there had been ten righteous in *Sodom*, God would not have destroyed it for tens sake.

The

The righteous is an everlasting foundation, (saith Solomon) *Fundamentum seculi*, so some render it, the foundation of his generation, as if the peace and prosperity of a generation was built upon the righteous that live in it; and when the righteous perish, foundations are removed, and pillars are pulled down.

But they that seek themselves only, and not the good of others, expose both themselves and their generation to destruction, and do nothing to divert the same; either to save others, or to secure themselves.

6 Effect. To be instruments of Gods glory and of the publick good; this will indear you to God. God makes precious account of such, more than of the world; for he thinks and saith, *the world is not worthy of them.* Heb. 11. 38.

As of Paul, *he is a chosen vessel unto me* (saith the Lord) *to bear my Name before the Gentiles, and the Kings, and the children of Israel.* Acts 9. 15.

And of Daniel, that he was *greatly beloved*; Or Dan. 9. 23. a man of desires.

Before his wrath break out against a people, God seeks for such, as men do stakes to mend a hedge, or materials to stop a breach of the Sea. *I sought for a man among them* (saith God) *that should make up a hedge, and stand in the gap before me for the Land, that I should not destroy it; but I found none.* Ezek. 22. 30. God sends men to seek such to be their humane Saviours from destruction: *Run ye too and fro through the streets of Jerusalem, and seek in the broad places thereof, if ye can find a man; if there be any that executeth judgment, that seeketh the truth, and I will pardon it.* Jer. 5. 1. Whereas God regards not the whole generation

of self-seekers, but rejects them as useless and
 Jer. 6. 30. worthless things, *Reprobate silver*, Such as will
 pass in no account either with God or man.

The face of the Lord is against all those that
 look on their own things only, and not at all on
 the things of others.

7 Effect. To be publicly useful, and helpful
 to others, will prepare you for your comfortable
 dissolution; as it did *David*, when he had ser-
 ved his generation, as God would, he fell asleep,
 Acts 13. 36. with joy and comfort as servants,
 and travellers go to bed, and their sleep is
 sweet, when the one hath gone his days journey,
 and the other hath done his days work. And
 Christ, Father, I have glorified thee on earth, I
 have finished the work which thou gavest me
 to do. That was publick work, to benefit the
 world; and to save sinners. What followed?

Verse 5. And now, O Father, glorifie thou me with thine
 2 Tim. 4. 7. own self, &c. And Paul, — I have fought a good

fight, I have finished my course, &c. that was
 publick as well as private; the Ministry he had
 received of the Lord Jesus, to testify the Gospel
 of the grace of God, Acts 20. 24. What was

Verse 8. next? Henceforth there is laid up for me, a crown
 of righteousness. Then shall you come to your

Job 5. 26. graves, like a shock of corn in his season, full of ears,
 and fully ripe. As Abraham, Moses, Joshua, Da-
 vid, &c. dyed full of the fruits of righteousness,
 and Dorcas dyed full of good works, and Paul
 full of ministerial labours, and of good success, or
 Gospel-fruits thereof; full of the Seals of his Mi-
 nistry. Buriall, how unfit are all they to dye,
 or to go to God, who have lived to themselves,
 and without God, at least not to God? How can
 these

these hope to find Christ and heaven after death, who have sought only themselves, and the things of the World in this life? The Lord sink these considerations into the bottom of your hearts, to mould your spirits into a publick frame. So much of the Motives to publick spiritedness:

The second thing is the means thereof: And of Instrumentality for the good of others.

1 Beg of God largeness of heart, to all activity within your sphere (as he gave *Solomon* in his, even as the Sand that is on the Sea-shore) that you may be ready to do every good work, and that God would furnish you with all abilities, of mind, of body, and estate requisite thereunto; especially with benevolence or good will in your hearts to all, without ill will to any, which is the root of the matter in you.

Means of being publickly useful.

1 Kings 4. 29.

Tit. 3. 1.

2 Beg the Spirit of God, which dwells and breaths, and acts, in all the members of Christs mystical body. He is the publick spirit, and inclines them all to take the same care one for another, and to seek the good one of another, and of the whole body; and all to mind the things of their head Christ. The Spirit of Christ fashioneth the hearts of Christians alike, and makes them like-minded, and like-affectioned one to another.

Rom. 8. 9,

14.

1 Cor. 12. 25.

Psal. 33. 15.

3 Pray the abounding of the grace of love in to your hearts: which is a principle of labour upon either a Law-account, or a Gospel-account.

1 Upon a Law-account, that is, *Thou shalt love thy neighbour as thy self*. This doth ingage, and should excite and move you, to look on the things of others, as you do on your own things,

and to do for others, as ye do for your selves.

2 Upon a Gospel-account, that is, *to love others, as Christ hath loved you*. This obligeth and should quicken you, to look on the things of others, as Christ looked on your things, and *to do for others (to your power) as Christ did, and doth for you*.

4 Watch for, and lay hold (with both hands) on opportunities of doing good to others, as very precious, as the cream of seasons, and conveniences, which being lost, cannot be redeemed with silver or gold. This is right Redemption of time, or taking it by the fore-top. Paul hints this when he saith, *As we have opportunity let us do good unto all men, especially to them that are of the household of Faith*.

5 Get favour with God in Christ, and interest in Heaven to prevail with God for others, as Job did for his friends when God would not hear them for themselves: And Abraham for Abimelech, and Moses for Israel, Psal. 106. 23. when God would not hear them for themselves.

So much of the motives, and of the means of publick-spiritedness.

The right form or frame of publick-spiritedness discovers it self in three things.

The last thing is the right form thereof; for men may be very hypocritical and selfish herein. Have a care to seek the welfare of the publick, and to do good

To others, aright for

- 1 Principle.
- 2 Manner.
- 3 End.

1 For principle, not from self-sufficiency, as out of your own ability or fulness; as Christ observed the rich men cast in much into the treasury of their abundance, which he valued not in

comparison of the widdows two mites, because she threw them in from a better principle, to wit, the liberality of her heart, notwithstanding the penury of her state; for two mites were all she had, even her living; what the rich gave was out of their superfluity. — Not from self-love, hoping to make your service to the publick, or charity to others an advantage to your selves. Mar. 12. 41, 42, 43, 44.

But serve your Generation, and seek others good from higher and better principles; As,

1 Out of love to God and man, to Christ and Christians, to the publick; to the persons whose things ye look on. Advance the interest of Christ, out of love to Christ; seek the peace of *Jerusalem* out of love to *Sion*; relieve the necessities, and refresh the bowels of the Saints, out of love to the Saints: Yea, feed and cloath enemies, out of love to them, Services of love are like the *Philippians* gift sent to *Paul* by *Epaphroditus*, to wit, an odour of a sweet smell, a sacrifice well-pleasing Phil. 4. 18. to God and man. These supply the place of incense and sacrifice.

2 Out of obedience to Gods command, who hath bidden you do all these things. God may say to you concerning every particular, *Have not I commanded thee*, to pray, to mourn, to do, and to suffer for others? — Be strong and do it, And to obey is better than sacrifice, 1 Sam. 15. Josh. 1. 9.
22, 23.

3 Out of conscience of your duty, that you are bound to do all you do, and more, even what ye can for God and man. *Paul* presseth duties to both, upon this account, to wit, for conscience sake. For this is the way to keep a conscience void

void of offence towards God and man; then this will be your rejoycing, the testimony of your consciences.

4 From Gods assistance, or in his strength. If
 1 Pct. 4. 10. *any man minister* (that is, dispense any gifts God
 11. hath bestowed on him for the good of others) *let him do it, as of the ability which God giveth,*
 faith Peter. So did the greatest Duty-doers, as
 Phil. 4. 13. *Paul, I can do all through Christ that strengtheneth*
me. And his fellow-labourers; This was the
 2 Cor. 3. 5. sense and voyce of them all, *Our sufficiency is of*
God.

2. For manner, Do service to the publick, and good to others, not in a selfish way; As,

First to be seen of men in publick, to be taken notice of for the good deeds ye do. As the
 Mat. 6. 2, Pharisees sounded a Trumpet when they gave
 5, 6 alms, that all the City might take notice of their charity.

Secondly, Or to do for others so far only, as ye may not suffer for them; or so to promote Christs Cause, Kingdom, Gospel, the Common-weal, or good of others, as not to prejudice your selves any way, nor thereby expose your selves either to loss, or to danger. These be poor doings, and this is self-seeking indeed, But seek the good of others, yea, of all,

1 With sincerity, as in Gods sight and presence, *who seeth in secret*, approving your hearts to him, for the integrity of your desires, indeavours, ends and aims in all ye do for God or man; seeking also to be made manifest in the consciences of others, that you really intend and indeavour their good, and that ye seek them,
 2 Cor. 5. 11. not theirs. In this manner *Paul* sought the good
 of

of the Corinthians, we are made manifest unto God, and I trust also are made manifest in your consciences, scilicet for our larg-heartedness and uprightness to you, —and, *The third time I am ready to come to you, and I will not be burthensome* 1 Cor. 13. 14. Verse 15. to you, for I seek not yours, but you, —and I will very gladly spend, and be spent for you, though the more abundantly I love you; the less I be beloved. Thus Paul sought the Thessalonians good also. 1 Thes. 2. 4. 1. 6.

2 With resolution, courage, and constancy, though ye suffer evil, for doing good to others. As Queen *Ester* was resolved, she would go in to the King, which was not according to the Law (though *Vashti* was rejected for transgressing the Kings commandement) and to adventure her life to save the lives of Gods people, *If I perish, I perish*, saith she, she durst trust God with the success; Paul would go to Jerusalem, to promote the affairs of Christ, and the Gospel, notwithstanding all the dissuaves and beseechings of his weeping and heart-breaking friends; though he dyed there for the name of Christ, *Act. 21. 13.* Luther was resolved to go to Worms, though there was as many Devils there, as riles on the houses.

2 For end; do not good to others, nor serve your generation for self-ends, either,

1 To merit thereby from God, as Papists and Justitaries think to do by their good works.

2 Or to get Praise and glory, credit, or profit from men thereby, as the Pharisees did.

But for high, holy, just, and pure ends. Do all ye can for the good of others. 1 Cor. 10. 31.

1 That God may be glorified in, and by all ye do. 1 Pet. 4. 11.

2 That

2 That the Kingdom of Christ may be exalted, his Name magnified, his interest promoted, and his design carried on, and the Gospel run on and be glorified,

3 That things may go well with the Churches of Christ, and people of God every where, that
Isai. 62. 6, 7. *Shem* may prosper and flourish, and *Jerusalem* be made a praise in the earth.

4 That you may adorn your profession with
Tit. 2. 9, 10. a holy and fruitful conversation, and make it amiable in the eyes of others.

5 Lastly ; That others may receive from you real good, both for body and soul, for them and theirs ; As *Paul* sought not his own profit, but the profit of many, that they might be saved.
1 Cor. 10. 33.



The tenth
Duty.

Observe Gods dealings with you in your inner and outer man, as also his dealings with others, and treasure up the experiences thereof in your hearts, to strengthen your confidence in God, to comfort you for future : and improve the same for the benefit of others.

Observe
Gods deal-
ings with
your souls
in five par-
ticulars.
Psal. 66. 18.

1 **O**bserve Gods dealings with your selves both in your inner and outer man.

1 In your inner man.

Observe what God hath done for your souls ,
 (as the psalmist did, else he could not have said)
I will declare what God hath done for my soul.

1 In discovering your sins, and your Saviour to you ; in humbling you for them, and in drawing you to him, (This was *Pauls* experience, *Rom. 7. 24. 25.*) in changing the inward frame
 of

of your hearts from Nature to Grace, from sin to holiness, from the world to God, from carelessness to conscience. This Paul observed in himself.—*By the grace of God I am that I am.* 1 Cor. 15. 10.

2 In comforting, quickning and quieting your souls, when they are dead, sad and troubled, and raising them up when they are bowed down. This was Davids experience, *Psal. 119. 50. This is my comfort in my affliction, thy Word hath quickned me;* And *94. 19.—In the multitude of my (troubled, perplexed) thoughts, thy comforts delight my soul;* And *Psal. 42. 11.* This was the experience of the faithful, *Isai. 12. 1.—Though thou wast angry with me, thine anger is turned away, and thou comfortedst me.* And of the Apostles, *2 Cor. 1. 3, 4. Blessed be God who comforteth us in all our tribulations.*—Sorrow and joy are intermingled, or come by turns to the Saints, *Joh. 16. 20, 22.* They have their morning of joy, as well as their night of sorrow, calms and gleams of peace and comfort, as well as storms and showers of trouble and grief.—Inlarging, strengthening and supporting your souls when they are straitned, weak and faint.

This was the experience of David, *Psal. 138.*
 3. *In the day when I cryed, thou answeredst me, and strengthenedst me with strength in my soul; and my heart and my flesh faileth; but God is the strength of my heart, and my portion for ever.* *Psal. 73. 26.* of Paul, *2 Cor. 12. 10. When I am weak, scil. (in my self) then am I strong (in God) and My grace is sufficient for thee, saith God to him, ver. 9. When the Angel Satan was sent to buffet him, ver. 7. and he was tempted to some evil he abhorred (as blasphemy, or uncleanness) to keep*

keep him from the sin he was subject to, *scil.* spiritual pride, as some conceive.

3 In manifesting himself, his face and favour, his love and goodness to your souls, in the tokens and tastes; in the evidences, and relishes thereof,

This was *Jobs* experience, *Job* 42. 5. *I have heard of thee by the hearing of the ear, but now mine eye seeth thee*; and *Dauids*, *Psal.* 4. 6, 7. The Lord by lifting up the light of his countenance upon him, put gladness in his heart, more than worldlings have, when their corn and wine increase.

This was *Pauls* experience of the sense of Gods love, *Rom.* 5. 5. and of the testimony of the Spirit witnessing adoption, *Chap.* 8. 16. Observe also the returns of Gods presence, and renewings of his favour to you, after departures and estrangements from you, *Isa.* 54. 7, 8;

4 In giving you the liberties of his house to taste the sweetness, and feel the power and efficacy; and to see the beauty and glory of all his holy Ordinances, and of the Assemblies of his people; and to enjoy the comforts of Gods presence in them all. Hereof *David* had experience to refreshment, yea, unto ravishment, *Psal.* 84. 1. *How amiable are thy Tabernacles, O Lord of Hosts, &c.* vers. 2, 3, 4. — *A day in thy Courts is better than a thousand; I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness,* vers. 10.

Psal. 119. 103. *How sweet are thy words unto my taste! yea, sweeter than honey to my mouth.*

Psal. 63. 1, 2. *My soul thirsteth for thee, &c. — to see thy power and thy glory, as I have seen thee in the*
the

the Sanctuary, — to see the going of his God, and his King (Psal. 68. 24.) therein.

5 In hearing your prayers, and fulfilling your desires. David had large experience hereof, he both loved and blessed God for it, Psal. 116. 1, 2. *I love the Lord, because he hath heard my supplication, and — inclined his ear to me, therefore will I call upon him, as long as I live.* So Psal. 4. 1. and Psal. 66. 19, 20. *Verily God hath heard me. — Blessed be God which hath not turned away my prayer.* —

Observe what good things God hath given you, as fruits or returns of Prayer, 1 Sam. 1. 27, 28. as Hanna did, — *For this child I prayed, and the Lord hath given me my petition.* Experiences of Prayer.

And Gods particular dealings with you in this duty, as that he doth not alway give you speedy answers; but puts you sometimes to cry loud and long, and to wrastle hard for a mercy, before ye obtain it, as Jacob did for a blessing. Gen. 28. 26. with Hol. 12. 4.

That Gods enlarging of your hearts in Prayer, is a pledge of audience. This is the experience of the humble. *Lord, thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt cause thine ear to hear.* This was Elias his experience. — Psal. 10. 17.

He prayed earnestly (or in his Prayer) that it might not rain, and it did not; and again that it might rain, and it did. Fervent Prayer is prevalent to open and shut Heaven. James 5. 17, 18.

That Gods helping you to hold out and continue in Prayer (notwithstanding Gods repulses, and delays) is a sign of your prevailing with God, as the woman of Canaan did with Christ, as the widow did with the unjust Judge by her importunity. That Gods raising up your hearts Mat. 15. 22. to 29. Luke 18. 1, to 9.

Mat. 21. to ask in faith, or pray believing, is to you an evidence of Gods audience. This was Christs experience in Prayer; and the Apostle *Johns* experience; *If we know* (that is, believe, while we are praying) *that God heareth us, whatsoever we ask, we know that we have the petitions we desired of him*; that is, we are as sure of them in hope, as if we had them already in hand.

John 11. 41
42.
1 Joh. 5. 14,
15.

That God sometimes defers to give you some much-desired, and long-prayed for mercy, till he hath weaned you from it, and made you willing to be without it, out of submission to Gods will. This was *Dauids* experience of resigning his Kingdom into Gods hands, and resolving his will into Gods will, for the dispose thereof; — *If he thus say, I have no delight in thee, behold, here am I, let him do to me, as seemeth good unto him.*

2 Sam. 15.
26.

And that God sometimes delayeth to remove some troubles from you (though ye have deprecated the same, often, and earnestly) until ye be willing to bear them still, out of subjection to Gods will; not to be delivered, if God would have you still afflicted. *Dauids* fore-mentioned experience includes the same.

And that though you have sought God by Prayer for a mercy, and God hath given you hope of it, both in a promise, and in some workings of providence; afterwards the stream of providence runs counter to your Prayers, and to Gods Promises, and your hopes are dashed, yet the mercy is given in by God at the length to you, notwithstanding all this.

This was *Abrahams* experience of obtaining a son by promise, and by Prayer and faith against hope,

hope; when his own body was dead, and his wives barren.

Rom. 4. 18,
19, 20.

This was *Israel's* experience of the return of Prayers in their deliverance out of *Egypt*; though after *Moses* was come to be their deliverer, things went worse with them than before, their bondage was increased, and *Pharaoh* refused to let them go: so that they wished *Moses* had not come, yet God brought them forth, at length, with a mighty hand, and a stretched-out arm.

This is a common experiment of Gods supplicants; though Prayers seem lost, and promises lye asleep, and providence goeth backward for a time: yet God revives his goodness, and sets all on working again, for answering their Prayers, and fulfilling his promises in his good time. That mercies, obtained by long and earnest seeking, wrestling, and waiting, prove the choicest mercies, and blessings of greatest comfort and consequence to you, As *Isaac*, *Abraham's* Son did to him; and *Samuel*, *Hanna's* Son to her; and the blessings to *Jacob* which he got by wrestling with the Angel, as his conquest over his brother *Esau* by kindness.

Lastly, that God useth sometimes weak and unlikely means, to effect great matters, in answer to your Prayers. This was *Israel's* experience of return of prayers, in sending *Moses*, a mean man in appearance (whom they refused and despised) to be a Ruler, and a Deliverer, who brought *Israel* out of *Egypt* with great signs and wonders. Acts 7. 35, 36.

II In your outer man.

Observe what God doth for your bodies, in respect of life, health and strength; for your relations, conjugal, parental.

S And

And the suitability and sweetness of them; for your estates, the competency and comfort of them, and your contentment therewith.

For your callings, labours, businesses, journeys, the safety and success of them.

What blessing God giveth you in all the outward mercies ye enjoy, and what patience God exerciseth towards you, notwithstanding your provocations of him: and how God gives you mercies with mixture of troubles, and comforts with crosses, to prevent your doting and surfeiting on them, as he gives you afflictions with alays or mitigations, that you may better bear them; especially mark Gods dealings with you,

Gods dealing with you in your doubts.

How he resolves you.

Psal. 37. 5.
Acts 20. 22.

Acts 9. 6,
10. 15.
Acts 10. 5, 6.
& 11. 14.

1. In your doubts and straits

2. Necessities and wants

3. Dangers and troubles.

1. In your doubts and straits; how God resolves you, and directs you to, and in the way wherein he would have you to go.

1. Either by a secret and strong impulse of spirit, after you have committed your self and way to him, as he did *Paul*, Behold, I go bound to the Spirit unto Jerusalem.

2. Or by sending you to such persons as know Gods mind and will, and can tell you what God would have you to do. As God sent *Paul* to *Ananias* for direction, and *Cornelius* to *Peter*.

3. Or by his Ordinance, guiding his Ministers sometimes to speak as directly to your case, and to give as suitable and seasonable advice to you in your straits, as if they had been made acquainted therewith before. I have heard some say, God hath used to resolve their doubts by the Ministry of the Word. Thus God fulfils that pro-

promise, *Thine ears shall hear a voice behind thee*, *Isa. 30. 20.*
saying, This is the way, walk in it, when thou turnest
to the right hand or to the left. *21.*

4 Or by bringing some place of Scripture to your thoughts (as ye are musing what to do) with much evidence and efficacy, as a guide to lead you, as a counsellour to advise you, as a Lamp to let you see your way.

This was *Dauids* experience. *Thy Testimonies* *Psalm. 119.*
are the men of my counsel. — *Thy Word is a Lamp to* *24.—105.*
my feet, and a light unto my paths.

5 Or by some providence to set you in your way, by leading, or manuductory passages of providence.

Abrahams servant met with many such, when he went to fetch a wife for his Masters Son. See *Gen. 24.* And *Jacob* in his journey to *Padan-Aram*, to and fro; especially *Israel* in their travels through the Wilderness to *Canaan*.

Therefore it is good to follow providence; for therein God gives his servants hints of advice what to do, and instructs them with his eye; as in *Psalm. 32. 8.*
 his Ordinance, he directs them with his mouth.

II Observe Gods dealings with you in your necessities, how God sends you supplies; suitable
 and seasonable, unexpected sometimes, yea exceeding expectation. Either,

1 Immediately, as it were by a hand reached forth from Heaven, Thus God sent *Israel* *Manna* out of the clouds, and water out of a rock.

2 Or mediately; Sometimes,

1 By neighbours or friends, but undesired and undeserved; then appears the more of Gods goodness therein.

2 Or by enemies, God mollifying their hearts.

Psal. 106. 46. in pity and relief to you. God made Israel to be pitied of all those that carried them captives.

This was *Jeremiahs* experience. See *Jer.* 15. 11. and 39. 11, 12.

3 Or by strangers. *Pauls* experience after his shipwrack of great kindness from *Publius* the chief man of the Island *Melita*; yea, from the Barbarians, who shewed him and his company no little courtesie, *vers.* 2.

4 Or by unreasonable creatures, God fed *Elijah* by Ravens (though devouring creatures in themselves) they brought him bread and flesh, evening and morning. In the Massacre of *Paris*, one Martyr flying and hiding himself in a Hay-mow, was nourished a fortnight with a Hen which came constantly, and laid an Egge by him every day, during all that time.

5 Or by a special blessing upon a little, to make it go far, last long, and do you much good. This was the experience of the *Zareptane* Widow, whose little Oyl, and handful of Meal God preserved, that neither failed, till he sent rain upon the earth; and of the Widow (who had been wife to one of the Sons of the Prophets) whose Oyl God multiplied (and made to run) till all the vessels she had, or could borrow, were full, to pay her debt, and she and her children to live on the rest; and of *Daniel* and the three Children, whose countenances appeared fairer and fatter in flesh, than all the children, which did eat the portion of the Kings meat.

How God delivers you.

III Observe Gods dealings with you in your dangers and troubles: How God

Is present with you in them, supporting, comforting, and strengthening you. This was the

the experience of *David*. — *Thou art with me, thy Rod and thy staffe they comfort me.* Of *Paul*, at my first answer no man stood with me, but all men forsook me; — notwithstanding the Lord stood by me, and strengthened me Psal. 23. 4.
& 31. 7, 8.
2 Tim. 4.
16, 17.

2 How God delivers you out of your troubles, and the manner and means thereof, and the nick of time he doth it in; all which may make deliverances marvellous in your eyes.

This was the experience of *Jacob*, God that fed him all his life-long, redeemed him from all evil. Of *David*, God delivered him from the hand of all his enemies; and from the hand of *Saul* — yea, from his fears. Of *Hezekiah*, when he was sick and sentenced to die. Gen. 48. 15,
16.
Psal. 18.
title.
Psal. 34. 4.
Isa. 38. 17.

3 How God defers sometimes to deliver you, till your wills be conquered into a contentment not to be delivered, if God would have it so (but of this before) — till you come to extremity, that God must appear for you, else you perish.

This was the experience of *Abraham*. God was not seen but in the mount; nor delivered *Isaac* from being made a sacrifice, till the knife was at his throat; of *Peter*, to whom Christ did not reach forth a hand to save him, till he began to sink; of *Paul* and his companions in tribulation, whom God did not deliver from their trouble in *Asia*, till they were pressed out of measure, above strength, so that they despaired even of life, and had the sentence of death in themselves. Gen. 22. 12,
13, 14.
Mat. 14. 30,
31.
2 Cor. 1. 8,
9, 10.

4 How God corrects you for your profit, and doth you good by afflictions, and makes you more humble, holy, obedient, and weaned from the world thereby: how God makes a good end of all your troubles for you, as he did for *Israel* whom

Job 42. 12.
Jam. 5. 11.
Psal. 119.
67, 71.

—whom he humbled and proved, to do them good in their latter end. — And for *Job*. This was *Dauids* experience; *Before I was afflicted, I went astray, but now I have kept thy Word.* — *It is good for me that I have been afflicted, &c.*

5 Observe also whether God doth not by afflictions prepare you for mercies, by debasement for advancement, without danger of being puffed up, or insnared thereby; as he did *Joseph* by imprisonment, for Government over all the Land of *Egypt*, and *David* by manifold crosses, for the Crown of *Judah*.

6 Lastly, Observe how God changeth your condition, and turns it over and over, to keep you from taking root here below.

Psal. 102.
10.

This was the experience of the afflicted; *Thou hast lift me up, and cast me down.*

Observe
Gods deal-
ings,

II Observe Gods dealings with others.

1 With the
wicked.
Deut. 7.
18, 19.

1 With the wicked, in way of justice, or punishment for their sins, what evils befall the workers of iniquity. God bid *Israel* remember what he did to *Pharaoh*, and to all *Egypt*, i. e. the plagues he inflicted on them for oppressing and detaining his people. *Job* and *David* were great observers of Gods dealings with the wicked; and with their seed, *Job* 5. 3. *I have seen the foolish taking root, but suddenly I cursed their habitation; that is, I foretold their sudden destruction, which I knew God would speedily bring upon them.* — Verse 4, 5. *His Children are far from safety, and they are crushed in the gate, neither is there any to deliver them, whose harvest the hungry eateth up, &c.* *Job* 21. 17. *How oft is the candle of the wicked put out! how oft cometh their destruction upon them! they are as stubble before the*

the mind, verse 18, 19. God layeth up his iniquity, i.e. the punishment of it, for his Children, Psal. 37. 13. I have seen the wicked in great power, saith David, and spreading himself like a green bay-tree, Ver. 36. yet he passed away, and loe, he was not; I sought him, but he could not be found. — And Vers. 34. when the wicked are cut off, thou shalt see it, i.e. observe and consider it. Observe what strange punishment befalls the workers of iniquity, Job 31. 3. As Idolaters, Persecutors, Scoffers, Backsliders, Hypocrites, as Judas, Ananias and Saphira.

2 With the righteous. Observe Gods dealings ^{With the} with his own people, in a two-fold way, ^{righteous}

1 Of correction how sharply God doth chastise them (sometimes) for their offences; as he did David several wayes, yea, by his own Son (Absalom) that came out of his bowels; and Israel often, God made the blewness of their stripes to stick long in their sides. How did God visit the transgression of Davids Children with a rod, and their iniquities with stripes? Remember what the Lord did unto Miriam (a Prophetess Psal. 80. 30; in Israel) God smote her with leprosie for speaking ^{31, 32.} against her brother Moses. Go ye down to Deut. 24. 9. Shiloh (where God set his Name at the first, scil. the visible pledges of his special presence, the Tabernacle and the Ark) and see what God did to it for the wickedness of his people Israel. Then go ye up to Jerusalem, the City which ^{Jer. 7. 12.} God chose above all places, and observe what God did to the City and to the Temple, and to his ancient people the Jews, for their transgressions, both by the Caldeans, and by the Romans. How many of Israels Carcasses fell in the Wilderness

I Cor. 10.
11.

dernels, for their lustrings, murmurings, and templings of God? Now all these things happened unto them for ensamples (saith Paul) and they are written for our admonition, upon whom the ends of the world are come; therefore we should observe the same, to the intent we should not sin as they did.

Verf. 6.

2. Mark Gods dealings with the righteous, and with their seed in way of mercy and blessings;

Psal. 37.25.

David was a diligent observer hereof; *I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. -- He is ever merciful and lendeth, and his seed is blessed. --*

Verf. 26.

Verf. 37.

Prov. 10.6.

Mark the perfect man, and behold the upright; for the end of that man is peace. Solomon observed, that blessings are upon the heads of the just.

3 With all men.

3. Observe Gods dealings with all sorts of men, in way of mutation, how he tosseth them to and fro, and turneth them upside down; how he changeth the condition of men, in regard of plenty and poverty, Ver. 36. to 40. of honour and contempt, Ver. 40. 41. 42. — And how he alters the state of the earth, in respect of barrenness and fruitfulness, Ver. 33, 34, 35. the Psalmist concludes thus, ver. 43 *Who so is wise, and will observe these things, even they shall understand the loving kindness of the Lord.*

Treasure up experiences.

Psal. 34.8.

II. Treasure up the experiences of Gods dealings, in your hearts. Get your hearts affected with them, to taste as well as see Gods goodness to you in them all; for experiences are flowers, gathered by the head, but smelled at by the heart; they are a heart-business, as well as a head-business; they will drop honey into your spirits; if they do not stick upon your hearts, they will not

not long stay in your minds. Record them in faithful memories, what God hath done both for your selves, and for others. So did *David Bless* Psal. 103. 1. the Lord, O my soul, forget not all (he meaneth not any of) his benefits.

God chargeth *Israel* to remember their bondage in *Egypt*, and Gods redemption of them, and all the signs and wonders God wrought for them there, and all the way of the wilderness, in which God led them forty years; that is, all the passages of Gods providence towards them, all along, all that time. In special, God bid them remember his defeating of *Balaam's*, and *Balak's* design against *Israel*, *Micah* 6. 5. and his smiting of *Miriam* with Leprosie by the way for speaking against *Moses*; God charged *Israel* strictly not to forget the mercies of *Canaan*; how plentifully God had furnished that good Land ready to their hand. Remember *Lots* wife, saith *Christ*, *Luk.* Deut. 14. 9. Deut. 8. 7, 8, 9, 10, 11, 12. Deut. 7. 18, 19. Deut. 8. 2. 17. 32. that is, the examples of Gods judgments. *Experientia* (saith the Philosopher) est *multiplex Memoria*; Experience is a multiplied remembrance of Gods former dealings. I commend this as Christian counsel (from Experience) to you. Keep a book of remembrance, to write down your experiences in; especially, the most signal and remarkable passages of Providence towards you. Often peruse them; and read them over to keep them fresh in your minds, and warm in your hearts.

The Saints have been very careful to record, and register Gods dealings with them; and preserve the memory of Gods mercies, and marvelous works, several ways.

The Saints have preserved the memory of Gods mercies.

1 By repeating them oft to their own souls, which

Psal. 77. 5, 6, which the *Psalmist* did when he called to remembrance his Song in the night, and remembered the works of the Lord, and meditated of all his works. See *Psal.* 143. 5.

2 By composing *Psalms*, as *David* did, *Psal.* 38. Title, and 70. Title, — to bring to remembrance, or to record *David's* troubles, and Gods mercies and deliverances.

3 By giving names to persons, times, places, of purpose to remind them of Gods mercies; as *1 Sam.* 1. 20. *Hannah* called her son *Samuel*, that is, asked of God, to put her in remembrance of Gods hearing her Prayer; *Abraham* called the place where *Isaac* was spared from being made a Sacrifice, *Jehovah-jireh*, God will provide, to perpetuate the memory of that great mercy. The *Jews* called the days of their deliverance from *Haman's* conspiracy, *Purim*, that is, lots, in memory of those lots cast by *Haman*, for the success of his bloody design against them, which the Lord disappointed.

4 By erecting Pillars to be memorials, or monuments of Gods goodness to them. As *Eben-Ezer*, the stone of help, which *Samuel* set up, when the *Philistines* were smitten before *Israel*, saying, *Hitherto the Lord hath helped us.*

III. Improve your experiences for Gods glory, your own good, and the benefit of others.

I For Gods glory.

1 To esteem God highly, and have low thoughts of your selves. This is the voice of experience improved — *Who is like unto thee, O Lord, among the Gods, &c?* — And extol God greatly, *O magnify the Lord with me; let us exalt his Name together; for I fought the Lord, and he heard me.*

Exod. 15. 11.

2 Chron. 6.

14. 15.

Psal. 34. 3.

4. 6.

2 To love God dearly, as *David* did God for bearing his Prayers. Experience is a great kindler of affections; Experiments of the love and kindness of God should be precious endearments of God to your souls, and excitements of your choicest affections to him as your chief good. This is the voice of experience; *Whom have I in Heaven but thee, Lord, &c?* Psal. 116. 1
12.

3 To thank and praise God heartily, for what he hath done for you, for yours, and for his. Experience is a spur to Thanksgiving. This is the voice of it, — *Bless the Lord, O my soul, and all that is within me praise his Name: Why so? He forgiveth all thine iniquities, and healeth all thy diseases.* Psal. 103.
1, 2.
Vers. 3. This was the Saints improvement of their experiences of Gods deliverances, scil. to sing praises unto God. So did *Deborah* and *Barak*, *Judg. 5. 1, &c.* *Moses* and the children of *Israel*, *Exod. 15. 1, &c.* *Hannah*, *1 Sam. 2. 1, &c.* *David* often, *Psal. 34. 1, 2. Ye shall praise the Name of the Lord (saith God) that hath dealt wonderfully with you,* *Joel 2. 26.* and to rejoyce in God, *Psal. 35. 9, 10.*

4 To obey God sincerely and chearfully. This is to render again according to the benefits done to you (which *Hezekiah* failed in) and to walk worthy of Gods goodness. Experience should stir up a soul to the study and exercise of holy and constant obedience; as it did *David*; *What shall I render to the Lord for all his benefits? Thou hast delivered my soul from death, eyes from tears, and feet from falling.* 2 Chron.
32. 35.
Psal. 116. 1
12.
Vers. 6. 9. What retribution will *David* make? *I will walk (saith he) before the Lord in the land of the living.*

5 Improve your experiences for your own good, 2 For your
own good.

good, in five things especially, to wit, confidence, and comfort, holiness, humility, and heavenly-mindedness.

1 For confidence.

1 For confidence. Former experience should sinew and strengthen your future confidence in God. Use good Scripture-Logick to draw conclusions of confidence from premises of experience. So did *David*, — *The Lord that delivered me out of the paw of the Lion, and of the Bear, he will deliver me out of the hand of this Philistine*; and *Paul*, *God delivered us from so great a death, and doth deliver, in whom we trust that he will yet deliver us*. This is the voice of experience, I have tried God, and ever found him faithful; therefore I will trust him for ever, even while I know him.

1 Sam. 17.
37.
Psal. 63. 7.
2 Cor. 1. 10.
2 Tim. 4.
17, 18.

Experience of God is a spring, as of confidence; so of courage and boldness: it makes a soul bold as a Lion, to grapple with Lions, and with Giants, as it did *David* and *Caleb*.

Josh. 14. 12.

2 For comfort.

2 For comfort in all afflictions, inward or outward. Compare your present with your former condition. Have you not been in the same, or in the like, or in as great troubles formerly? yet God comforted you in them, and delivered you out of them; and is not he the same for ever? Search the Records of Gods dealings, both with your selves, and with others.

Experiences are Cordials in afflictions, and Pledges of the same (or at least equivalent) mercies in like cases.

Job 5. 19.

This is the voice of experience, God hath been with me in six troubles, yea, in seven; in many, yea, in all, and he hath supported and strengthened, and comforted, and delivered me in and

out

out of them all; therefore he will be the same to me, and do the like for me still, in present and future afflictions, because God is for ever the same in himself, and to his people. This is my confidence, and my comfort in my afflictions, because this is my experience of God, he hath used me to it, as appears by the Records of his dealings with me, which I keep in my heart.

This hath been the Saints refuge and remedy in present troubles, to relieve and refresh their souls with former experiences. So did the *Psalmist* in his great Agony of spirit, wrestling with diffidence under sense of Gods displeasure; he called to remembrance former experiences of Gods merciful dealings with others his children, as well as with himself; — *This is mine infirmity* (saith he) ^{Psal. 77. 3. to 10.} to call Gods mercy and truth into question (to admit the suggestions of unbelief unto a disputation) but *I will remember the years of the right hand of the most high*, i.e. what God had formerly done for his people and for me, *I will remember the works of the Lord, Thy wonders of old. I will meditate also of all thy works.* ^{Verse 10.} Hereby his soul got comfort, and his faith conquest.

When *David's* spirit was over-whelmed within him, and his heart within him was desolate, how did he comfort himself? *I remember the days of old, I meditate on all thy works, I muse on the work of thy hands;* That is he called to remembrance Gods ancient mercies to him, and from thence drew comfort in, and confidence of his present goodness. So in *Psal. 119. 52. I remembered thy judgments of old, O Lord* (that is, punishments upon the wicked, and mercies to the righteous) *and have comforted my self.* ^{Psal. 143. 4. 5.}

When

When you are in distress in soul, body, or estate, a good old tried experience of Gods mercy to you, or any other formerly in such a like case, will marvellously support and cheer your hearts.

3 For holiness.

For holiness. Your experience of the bitterness, filthiness, baseness, bondage, deceitfulness of sin; and of the grief, shame, and misery you have had by sin, should increase your detestation of all sin, and mortification of your fore-beloved lusts. Experience uttereth this voyce in the soul,

Hof. 14.

Stand in awe and sin not, and sin no more, lest worse things come unto thee. What have I to do any more with Idols? Set up either in heart or life.

Experience of the evil that is in sin, is an Antidote against the poyson of sin; and a bulwork against tentations unto sin. Your experience of the beauty, liberty, necessity, security and utility, that is in grace, should make you prize it, and seek it above gold and silver, keep it carefully, nourish and increase it daily, exercise it diligently, and strive to be holy in all manner of conversation; for this is the beauty and glory of a Christian. Experience of the work and workings of grace, should provoke you to diligence in acquiring more grace, and in using all ye have, or can get. This is a good improvement thereof.

4 For humility.

4 For humility. Improve your experiences of the vanity, darkness, deceitfulness, folly, froth and sickleness of your own spirits, of your natural infirmities, and of the iniquities of your holy things; to make you (with Job chap. 42. 6.) abhor your selves, and be vile in your own eyes, (chap. 40. 4. Behold I am vile, said he) and with Paul, to count your selves to be *Nothing*, as he did

did himself, notwithstanding his abundance of revelations, and superabundant labours; to make you very jealous, suspicious and watchful over your selves, and take heed to your spirits.

Experientia cordis facit cantorem. Solomon saith, He that trusteth in his own heart is a fool.

5 For heavenly-mindedness. Improve your experience of vanity and vexation of spirit in all things under the Sun, to get your hearts divorced from things below, and espoused to things above, to live above the world, and more upon God, less on the creature.

3 And lastly, improve your experiences for the benefit of others, to encourage, instruct, counsel, comfort, corroborate, and confirm them therewith.

Come and hear all ye that fear God, saith the Psalmist; *and I will declare what he hath done for my soul.* That is, my experiences of his grace, goodness and comforts.

Communicate your experiences of God to others for their good. As how loving, kind, faithful, bountiful, patient God hath been; how sweet and amiable Christ hath been to you, to provoke them to fear and serve God, and to prize and seek Christ with you, as the Spouse declared her experiences of Christ to the daughters of Jerusalem with good success; for they were taken at their hearts therewith, *Whither is thy beloved gone, O thou fairest among women, that we may seek him with thee?* What sparks of desires are kindled in the hearts of some towards Christ, by hearing others lay forth their experience of Christ? Christian experiences are cords to draw poor souls to Christ, coals to warm them, voices to quicken and awaken them. Tell others

your

your experiences of sin, how bitter, burdensome, and costly it hath been to you, to deter them from sin; of benefit by Ordinances, to stir up others to wait dayly at Wisdoms posts — Of your comfort in afflictions, that others may be comforted therewith. *God comforteth us in all our tribulation, saith the Apostle; that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God.* Tell others your experiences of recoveries out of errations and desertions, by faith; out of transgressions into which you have fallen, by repentance, as Christ bid Peter do, *When thou art converted (that is, recovered from thy fall) strengthen thy brethren; corroborate and confirm them, that they fall not in the like manner.* So he did vigorously in both his Epistles.

Your experiences may be cords to draw others (that are lapsed) out of the ditches of temptation and corruption; and staffs to strengthen them, and make them stand,

Declare your experiences of vileness of self, and vanity of creatures, to make others beware of both. To this end God enricheth some of his servants with precious Experiences, that they may communicate the same to others (who are poor therein) that their abundance might supply others lack.

We find in Scripture personal Experiences improved for general advantages, as *Joshua's* experience of Gods constant and continued presence.

Job's Experience of Gods end of his afflictions. This will make the righteous flock about you, to hear how graciously God hath dealt with you, and

Josh. 1. 5.
with Heb.
13. 5.

Job 42. 12.
with Jam.
5. 11.

and delivered you as they did to *David*. — *The* Psal. 142.7.
righteous shall compass me about ; for thou shalt deal
beautifully with me.

If you would trade in the experiences of o- Psal. 27.43.
 thers of your profit (as *David* did) then you
 should communicate your Experiences to others
 for their benefit.

To help you onward in this holy business of
 gathering, treasuring, improving and communi-
 cating Experiences ; Let me commend to you

1 Some directions in it.

2 Grounds for it, or Motives to it.

1 Directions in it ; Especially two.

1 Observe the Properties of Gods deal-
 ings.

2 Dispose them into a good Method.

First, Observe not only the Particularities, Observe the
 but also the adjuncts or properties of Gods deal- properties
 ings with you, and with others also ; as these six of Gods
 dealings.

1 The greatness of them, both for number, Greatness.
 and measure. How many mercies he gives you,
 even whole loads of them daily, *David* observed
 the same. *Blessed be the Lord* (saith he) *who daily* Psal. 68. 19.
loadeth us with benefits. So, *Many, O Lord my God,* Psal. 40.5.
are thy wonderful works, — and *thy thoughts to us-*
ward ; they cannot be reckoned up in order, they can-
not be numbered.

Mark also how many deliverances he worketh
 for you. So did *David*, — *I know not the numbers,* Psal. 71. 15.
of Gods Salvations.

Consider how great things (saith *Samuel* to *Israel*) 1 Sam. 12.
God hath done to you. 24.

2 The freeness of his dealings with you ; Out 2 Freeness.
 of meer mercy, and rich goodness, without any
 desert in you ; notwithstanding your unworthi-
 ness,

Gen. 32. 16. neis, and male deserts. *Jacob observed it, and was much taken with it, I am not worthy of the least of all the mercies, and of all the truth thou hast shewed unto thy Servant. And David, Who am I, O Lord; and what is my house that thou hast brought me hitherto? q. d. How unworthy am I and all my family, that I should be advanced to the Throne of Israel, out of Gods free and undeserved mercy?*

Ephes. 3. 8. *And Paul did and was the like, Unto me who am less than the least of all Saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. And, This is a faithful saying, &c. that Jesus Christ came into the world to save sinners, of whom I am chief. How was Elizabeth effected with Marias visit as a free act of kindness! Whence is this to me, that the Mother of my Lord should come to me?*

3. Seasonableness. 3 Observe the seasonableness of them. God takes the fittest time to do every thing in (for, To every thing there is a season, Eccles. 3. 1, and God makes every thing beautiful in his time, Ver. 11.) The season of a mercy adds beauty and lustre to it. As that *Rebekah* should come to the Well with her Pitcher (she whom God appointed to be a wife for *Isaac*) where and when *Abraham*s servant was to water his Camels, and prayed to God concerning her. That *Ruth* when she went forth to glean, her hap was to light on a part of the field belonging to *Boaz*, which proved a means of her marriage to *Boaz*: This was good hap to her. As it was good chance to the man that went from *Jerusalem* to *Jericho* and was robbed, stripped, wounded, and left half dead, that not only a Priest and a Levite, but a good Samaritan, passed that way, and had compassion on him.

Luke 10.
33. to 38.

That

That the *Shunamite* who had left her Countrey seven years for the Famine, at her return should come, and cry to the King for her house, and for her land, just in that juncture of time, when *Gehazi Elisha's* servant, was telling the King how his Master had restored a dead body to life, and that was this *Shunamites* Son, *My Lord, O King,* ^{2 King. 8.} saith he, *this is the Woman, and this is her Son.* Then ^{51 6.} the King commanded, *Restore all that was hers.* That *Elijah* in his flight to save his life, coming ^{1 King. 17.} from *Cherith* (the brook being dried up) unto ^{91 10.} *Zareptah*, should come unto the gate of the City, just then when the widow-woman was there gathering of sticks, which God had commanded to sustain him there. That King *Ahasuerus* could not sleep on that night (before *Mordecai* should have been hanged) of all the nights in the week or year; that of all night-exercises a Book should be brought him; and of all Books the Records of the *Chronicles* should be read before him; ^{After 6 1, 2.} and of all the places or passages in it, that should be turned to, which related *Mordecai's* good service in discovering the treason of two of the Kings Chamberlains. Which moved the King to save *Mordecai* from the Gallows, and to promote him to honour.

4 Observe the unexpectedness of God dealings sometimes, both in a way of mercy, and justice. ^{4 Unex-pectedness.}

1 Of mercy. Dost not God give you some blessings you asked not, or looked not for, beyond expectation, yea even to admiration; that gives occasion to say, who would have thought it? *Who would have said unto Abraham* (saith ^{Gen. 11. 7.} *Sarah*) *that Sarah should have given children*

Gen. 24.
14, 15, 27.

Joel 2. 26.

Lam. 1. 9.

Lam. 4. 11.

Deut. 28.
58, 59.

5 Sutable-
neis.

Jack! for I have born him a Son in his old age; When nature could not do it, nor reason conceive it. *Abrahams* servant wondred at *Rebbecca's* coming to the Well, at her freeness and forwardness to draw water for him and his Camels, — at Gods present answer of his prayer, and at those pregnant passages of providence: *Ye shall eat in plenty and be satisfied* (saith the Lord) *and praise the name of the Lord your God, that hath dealt wonderfully with you.* Gods people should observe and wonder at Gods dealings with them.

2 In a way of Justice. Observe how wonderful God is in his judgements, even unto astonishment. *Jerusalem* remembered not her last end, therefore she came down wonderfully. The Kings of the earth, and all the inhabitants of the World would not have believed, that the adversary should have entered into the gates of *Jerusalem*. God threatned *Israel* to make their plagues wonderful, and the plagues of their seed, if they would not observe his Law, and fear his Name.

5 Observe the suitability of Gods dealings; as,

1 Of mercies to your necessities; how God takes measure of your wants, and shapes you supplies according to them.

2 Of his judgements to mens sins. God usually punisheth in the same kind, wherein men offend. Observe, that *Babylon* must drink blood, because she shed blood. *Adonibexek* an heathen observed, when his thumbs and great toes were cut off. — *As I have done* (scil. in cutting off the thumbs and great toes of seventy Kings,) *so hath God requited me.* King *Asa* that put *Hanani* the Seer in the stocks, was afflicted with a disease in his feet.

Judg. 1. 6, 7.

2 Chron.
36. 10.
Verse 12.

3 Ob-

3 Observe the surableness of his works to his word; how his providences fulfil his promises, and (as *David* observed) God deals well with his servants according to his Word. Not one word failed of all his good promise to *Israel*, in bringing them out of *Egypt*, in leading them through the wilderness, in giving them the Land of *Canaan*, *Exod.* 12. 25. This was observed and attested by *Joshua*, and by *Solomon*. Psal. 119. 65.
Josh. 23.
14. 15.
1 King. 8.
56.

All the experiences you have of Gods goodness to you, are but so many verifications and exemplifications of Gods promises in his Word.

All the experiences you have of Gods justice and judgements, they are only the exemplifications of Gods threatenings in his Word. God poured out his vial of wrath upon *Jerusalem* to fulfil his Word. 2 Chron. 36.
21.

All acts of providence are real proof of Gods Word, and a counterpane thereof. Gods works are his Word made visible; O Generation ye see the Word of the Lord, that is, see it verified, exemplified, realized, in my works, or dealings with you; Have I been a Wilderness unto *Israel*, a land of darkness? Jer. 46. 3.
Lam. 2. 17.

6 Lastly, Observe the manifold appearances or discoveries of God in the variety of his dispensations towards you and others; As, 6 The discoveries of God therein.

1 His holiness and righteousness in all his doings; For, God is righteous in all his ways, and holy in all his works. Psal. 145.
17.

2 His bounty and goodness in giving and forgiving. 3 His justice and wrath, in threatening and punishing. His Fatherly anger, in frowning and chastening, *Deut.* 4. 24.

4 His patience and long-sufferance, in sparing and forbearing.

Psal. 104.
34.

5 His wisdom; in contriving and ordering things to the best, infinitely above the wit of your friends, and the craft of your foes. *Joseph* observed it, his Brethren thought evil against him, but God means it unto good.

Gen. 50. 20.

6 His truth and faithfulness, in fulfilling his Covenant and performing his Promises.

Also in afflicting his people for their profit, *Psal. 119. 75.*

7 His love, pity, kindness, in delivering, supplying and comforting you.

Psal. 107.
43.

Who so is wise and will observe these things; that is, the discoveries of God in the passages of his providence, even they shall understand the loving-kindness of the Lord; for Gods works as well as his Word, are full of God.

Digest Ex-
periences
in a right
method.

2 Direction. Dispose or digest your experiences in a right method, by referring them,

- 1 To the parts of your lives.
- 2 Or to the places where you have lived.
- 3 Or to their proper heads.

1 You may refer your experiences of God, and his goodness to you, to the several parts of your lives, as what God did for you in your Childhood, in Education, &c. in your Youth, in disposal of you in callings or marriage, keeping you from lusts and tentations: in your virility and middle age, in all conditions and affairs; yea, even in old age, how God is your strength and comfort: Did not *David* thus methodize his experiences, when he said, *Thou art my God from my mothers belly.*

Psal. 22. 10.

2 Or to the several places ye have lived in, Gods mercies to you, at home in your Fathers houses,

houses, and abroad; here and there, where ever ye came, your experiences of Gods providence may fitly be referred to the places wherein God dispensed them. *Moses* pen'd *Israels* experiences of Gods manifold mercies to them in a Local method; as what God did for them in *Egypt*: and in their journey through the Wilderness to *Canaan*, and in all their remove, *ex. gr.* In the Red-sea, they passed through as on dry Land; *Pharaoh* and his Host that pursued the, were drowned therein. In *Rephidim*, God gave them water out of a Rock, and victory over *Amaleck*.

Exod. 17.

In the wilderness of *Sin*, God gave them flesh, (*scil. Quails*) at night, and *Manna* at morn. --- In *Sinai*, God gave them his Laws: --- and so forwards.

Exod. 16. 1

Exod. 20, 8c.

Pauls Experiences of Gods manifold and merciful dealings with him, are written down in a Local method also, as at *Damascus*, his conversion there; -- and deliverance afterwards, when he was let down through a window in a basket, at *Lystra*, *Derbe*, *Iconium*, *Acts* 14. at *Philippi*, Chap. 16. at *Thessalonica*, Chap. 17. at *Corinth*, Chap. 18. at *Ephesus*, Chap. 19. at *Jerusalem*; at *Rome*.

Acts 9.

Cor. 11.

23, 31.

View his Journals, and read his Experiences.

Christs Experiences of his Fathers wonderful dealings, are digested in the same method; of his Presence with him, and working by him, and with him every where.

Joh. 8. 29.

Acts 10. 38.

Joh. 5. 17.

Observe and record how God hath been with you, and led you (by a very gracious Manipulation) as from one part of your lives to another, so from one place of your habitation, yea, peregrination, and agitation to another, and

stance in them, of his blessings on them, and of your benefit by them; of the joy and reward of sincere obedience.

5 Prayer; hither refer your Experiences of Gods answers to it in particular cases, as wants, doubts, dangers, by supplying, directing, and delivering you. I make this a distinct head from the former (though it fall under it) for the latitude of it, and especially of the experiences thereof.

6 Afflictions, inward, and outward, and Gods various dealings with your spirits in them, and doing you good by them.

7 Self; hither refer your experience of darkness, deceit, vileness, froth, folly, and fickleness that is in your spirits.

8 Creatures; the vanity and uncertainty, the emptiness and unsatisfactoriness of them, your vexation of spirit, and disappointment of expectation by them. Hither you may refer all your experiences thereof.

So much of the Directions.

The second thing is, Grounds for, or Motives to the gathering, and treasuring, digesting, and improving of your Experiences of God.

Grounds for getting, keeping, and using of experiences.

These may be drawn

1 From God.

2 From Experience.

I. From God. He that hath dealt well with you, and done all,

1 From God.

1 For you, is God All-sufficient and Omnipotent in himself, able to do for you whatsoever you need, yea, exceeding abundantly above all ye can ask or think.

Eph. 3. 20

2 Merciful, willing to do whatsoever ye desire of him, for he delighteth in mercy.

3 Faith-

Mic. 7. 18.

Luk. 5. 12.

13.

2 Tim. 2. 13.

Rom. 3. 3.

Exod. 3. 14.

Mal. 3. 6.

Jam. 1. 17.

Heb. 13. 8.

Numb. 23.

19.

3 Faithful, engaged to do all he hath promised; he must do it, or deny himself.

4 Unchangeable in himself. He is *I am*; with him is no variableness, nor shadow of turning. Jesus Christ, the same yesterday, and to day, and for ever. God is not a man that he should lye, or the son of man that he should repent, God is immutable.

1 In his love, for that is constant, yea, everlasting, Jer: 31. 3. Job. 13. 1.

2 In his pity; for, his compassions fail not, Luke 3. 22. and he hath compassion, according to the multitude of his mercies, Ver. 32.

3 In his purposes and thoughts of good to you, for these stand firm and fast for ever, Psa. 33. 11. As an immoveable and everlasting foundation.

4 In his promises; for they are all yea, and amen in Christ, 2 Cor. 1. 20. To which God hath added an oath for confirmation thereof. Now

Heb. 6. 18. Gods promise and oath, are two immutable things, wherein it is impossible for God to lye, that the hope of promise might have strong consolation. -- The Word of the Lord endureth for ever. Heavens and earth shall pass away, before one tittle of it, be unaccomplished.

The Covenant of Grace God hath made with you, is an everlasting Covenant, ratified by the blood of Christ. Hence all Covenant-mercies are sure mercies.

5 In his presence, for guidance, assistance, support, protection, though not alwaies alike, for comfort and manifestation, or to your sense, For he hath said, — I will never leave thee, nor forsake thee; — No, not when thou passest through fire, or water, God will be with thee there. Behold I am with thee (saith God to Jacob) and will keep thee in all

Heb. 13. 4.

Isa. 45. 2.

all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. Gen. 18. 15.

6 In his providence, especially in the sacred soul-saving acts thereof, as Vocation, Justification, Sanctification, Salvation; for God will not revoke his call, nor give grace, and take it again; Phil. 1. 10.
The gifts and calling of God are without repentance; Rom. 11. 29.
saith Paul, And whom he did predestinate, them he also called, them he also justified, them he also glorified, Rom. 8. 30.
scil. all them, and only them.

This golden chain of salvation is irrefragable, and all the links of it inseparable and perpetual, because founded upon the unchangeable love, purpose, and promise of God.

Hence grew Paul's confidence of this very thing, that he which had begun a good work in the Philippians, would perform it unto the day of Christ. Phil. 1. 6.
From hence ye may collect and conclude, what God hath been, he will be to you; what God hath done, he will do for you.

Herein lies the force and strength of your Experiences, as to the future part of your lives; that they are built and bottomed upon the immutability of God, which may put vivacity and vigour into them, and tenacity into your spirits to hold them fast, and to hold them forth, and to put God in remembrance of his former gracious dealings with you, with assurance he will be, and do the same for future. So have the Saints done, Pla. 8. tit. 1 & 25. 5, 6.

The second sort of Grounds for, and Motives to the gathering, &c. of Experiences may be drawn from Experience, the nature, fruits, or effects thereof. Which I shall lay forth in eight particulars. From Experience and the effects thereof. These be eight.
Experiences

Experiences are,

1 Demonstrations of a Deity, every new Experience being a new knowledge of God. As your experiences of Gods giving you Christ (for Christ is a gift which God only can give) —

Joh. 4. 10. *If thou knewest the gift of God, i. e. Christ, of his giving you grace, peace comfort (for he alone is the God of all grace, peace, and consolation) of his forgiving your sins (for none can forgive sins, but*

Mic. 7. 18. *God only) — Who is a God like to thee, that pardoneth iniquity? Of Gods delivering you out of troubles: For the Lord is known, as by executing judg-*

Psa. 9. 16. *ment on the wicked, so by commanding deliverances for*
Psal. 48. 2. *Jacob, Psal. 44. 4. He is known in Sions Palaces*
Psa. 65. 2. *to be God, by being a refuge, of his hearing*

your prayers.

All these (and many more) are the proper and peculiar Acts of a God, and your experiences thereof, are the proofs of a Deity; yea, even of his giving you rain from Heaven, and fruitful seasons, filling your hearts with food and gladness, even by these common providences, and your experience of them, he hath not left himself without witness, to wit, in your consciences, that he is a God.

Ad. 14. 17.

2 Ground. Experiences are an account of Providences; an accomplishment of Promises; and real proofs of Scripture-truths.

1 An account of providences, therefore get, keep, and use them; for God will call you to give an account one day, not only of your waies, but of his works, what he hath done for you, and how you have observed, remembered, and improved them. Your experiences of Gods mercies, as well as the mercies themselves, are your

Masters

Masters goods, which he gives you with a charge, to negotiate with them till he come. So that you are stewards of your Experiences, as well as of any other Talents; and when God calls you to give account of your Stewardship, you must give account of your Experiences. Yea, it is his command; — *Be ready alwaies to give an answer to every man that asketh you a reason of the hope that is in you*; which you cannot be, or do, unless you first take a view, and account what hope God hath wrought in your hearts; or what God hath done for your souls, as the Psalmist did, *Psal. 66. 16.*

2 An accomplishment of promises, and real proofs of Scripture-truths. For the providences of God towards his people, are the promises of God performed; the Word fulfilled, or turned into work; the truths of God made real, and visible; the holy Scriptures verified and exemplified, as we shewed before. As the life of faith is a collection of promises out of Gods Word, for a soul to live, and stay it self on; so the life of experience is a collection of providences (or of performances of Gods promises) out of Gods works, for a soul to feed on, and strengthen it self by, which God gives his people for their repast and refreshment in this world, as he gave *Leviathan*, *Psal 74. 14.* (that is, the sweet experience of his providence in drowning *Pharaoh* and his Host, in the Red Sea, and granting *Israel* a dry and safe passage through it) to be meat for *Israel* to feed on in the Wilderness, as some expound it; though others, of the wild beasts and birds feeding on the dead bodies of the *Egyptians* cast upon the shore.

3 Ground: Experiences are the tokens and pledges

pledges of Gods love, the records of Gods acts, and sometimes evidences of your salvation.

1. They are tokens and pledges of Gods love and favour to you, even demonstrations thereof; your experiences of Gods goodness to you in temporals are so; as deliverance from death, *Isa. 28. 17.* (*Thou hast in love to my soul, saith Hezekiah, delivered it from the pit of corruption*) from enemies *Psal. 41. 11.* (*By this I know thou favourest me, saith David, because mine enemy doth not triumph over me*) Much more in spirituals, your experiences thereof are pledges of Gods special love to your souls. As his giving you Christ, grace, pardon, adoption, *1 Joh. 3. 1.* consolation, *2 Thes. 2. 16.*

Experiences are combs out of which a soul may suck the honey and sweetness of Gods love, and get not only a taste or relish, but assurance of it; and be established and confirmed in the love of God, or in faith in God for it, even when God hides his face, and shews no token of favour. Want of experience makes a soul call Gods love into question, upon every new tryal and trouble. God trains up his children by daily renewed experiences of his fatherly love, as grapes in the wilderness, or the first-fruits of the souls fruition of God, the fulness whereof is reserved for heaven, that by what ye feel or taste of Gods love and presence here, ye may be confirmed and strengthened in what ye look for, to wit, the full fruition of both hereafter.

2. Experiences are the Records of Gods worthy acts, and wonderful works, which he hath done out of infinite wisdom and goodness for you, for yours, and for his; Are not they well-worthy to be recorded by you, and had in everlasting remembrance? The

The *Israelites* kept books of *Chronicles* and *Annals*, for the acts of their *Kings*, and for the remarkable things in those times, which were faithfully recorded therein.

3 Experiences are sometimes evidences of your salvation, especially experience of the work of grace in your hearts. For assurance of salvation is a syllogisme, or a conclusion drawn from the Word of God, as the proposition, and from experience, as the assumption. *Ex. gr. He that believeth in Christ shall be saved.* He that is a new creature, is in Christ; he that gives his heart to God, is Gods Son; — All this is Scripture: But *Prov. 23, 26.* I believe in Christ, I am a new creature, I give my heart to God; this is experience; — *Ergo*, I shall be saved; this is assurance.

A Christian cannot in an ordinary way make a syllogisme of assurance, without the medium of experience. How carefully do men look after, and lay up the evidences of their temporal estates, as houses, lands? Should not Christians be as careful (yea more) to get and keep the evidences of their spiritual estate, and of their interest in Christ, and his benefits, and title to the inheritance of glory in Heaven?

4 Ground. Experiences are the fruits of your faith, hope, Prayer, and patience, or of many mercies (at least) which ye obtain of God, in, and by the exercises of these graces.

1 Of faith, which a soul reaps and pulls by believing, as the woman of *Canaan* did healing for her daughter, *Mat. 15. 28.* and the Centurion for his servant. Their experiences of both were fruits of their faith in Christ.

2 Of hope, gotten and gained by expectati-
on

on, and waiting upon God. *David's* experiences of protection, *Psa.* 33. 20. of salvation, *Psi.* 62. 5. *Isa.* 25. 9. were the fruits of his hope in God.

3 Of Prayer, how many mercies do praying Christians enjoy, which are sweet experiences of the return of prayers, and fruits thereof?

Rom. 5. 4.

4 Of Patience; for, *Patience worketh experience*, saith *Paul*. Many experiences (especially of comfort in, benefit by afflictions, or reward for sufferings) are fruits of patience. See *Rom.* 2. 7. *Rev.* 3. 10. As *Job's* Experience of a blessed end was the fruits of his patience, *Jam.* 5. 11.

Experiences are also great nourishers, and strengtheners of all these. As faith begets Experience, so experience strengthens confidence greatly, and nourisheth it up unto full assurance.

Psal. 116.

1. 2.

Psal. 22. 21.

Experience worketh hope, *Rom.* 5. 4. corroborates it: It is a great encouragement to prayer, and a strong argument in prayer to move God to hear, *David* used it familiarly. It shores up Patience; Experience of Gods goodness in former afflictions will much strengthen you to the patient bearing of future. Seeing your Experiences of Gods dealings with you are both the fruits of your faith, hope, prayer, and patience, and food for them; (These graces are the seed (as it were) of which your experiences are begotten; and Experiences are as the milk (as it were) where-with these graces are nourished) ought ye not then to gather, treasure, and improve Experiences?

Asted.

Encyclop.

1. 1. p. 16, 17.

5 Ground. Experiences are an Art of direction in all your practices, and a stock of wisdom; As Experience begets Art, so doth it practical Divinity. Philosophers make four principles or parents of Arts and Sciences.

i Sense

1 Sense, especially seeing, and hearing, whereby man exquisitely perceives the difference of things.

2 Observation, which is a collection by reason of many sensations, or of things perceived by the senses.

3 Then followeth Experience, which is a collection of many observations, and application of them to use.

4 Induction, which is a collection of many experiences, and is as the Philosopher saith, *praxis procreatrix Discipularum*; — The very next Parent of Disciplines or Arts, which consist of universal precepts, or rules collected by induction. All these (especially observation and experience) are required, and concur to the Art of practical Divinity, or to make a practical Christian. Experience is an Art of knowing well, which is learnt by observation. Religion is an Art of living or doing well, which is learnt (at least perfected) by experience. If Gods dealing with us run not in our eyes, to observe them, they cannot come into our minds to think of them, much less, enter into our hearts to consider them, or make use of them. It is a great judgment of God to have an unseeing eye, an unconsidering minde, and an unaffected heart Deut. 29. 4. with Gods works. Experience in the matters of God, helps to bring the trade of Christianity to maturity and perfection. Yea, Experiences are a stock to set up the trade of Religion with. They make men wise and wary,

1 To know their way.

2 Not to stumble again.

1 To know their way, and to know (not notionally

tionally only, but really and experimentally) what is good for them, to pursue it; and what is evil, to eschew it; what helpeth, and what hurteth, or hindereth them. Observing the body well (and what are *juvantia* and *ledentia* to it) will make a man a Physician to himself. Observing the soul well, the affairs of it, and Gods dealings with it, will make a man a Divine to himself. Observing a mans course well, and how God hath led him, will make a man (under God) a guide to himself. Experience is the best guide to direct your own way by; they that want it, are like a man who travellet by a Map, and meets with many turnings, and by-ways, which put him to a stand. Experience of God in his ways, is a safe guide to go to God, and to walk in his ways.

2 Experience makes men wary not to stumble again (as fools do) at the same stone, where they catch'd a fall before. The burnt childe dreads the fire. *Ilui piscis sapit.* This made *David* afraid of being intangled and inticed again to uncleanness, *Noah* to drunkenness, *Ephraim* to Idolatry. This made *Peter* afraid of coming any more into the snare of denying his Master, in which he was taken before.

Experience is the eye in the head of the wise, whereby a soul looks inward and outward, backward and forward, and round about, that is may walk circumspectly, and exactly.

Experience is that to the Saints, for directing their way, which the Pillar of cloud and fire was to *Israel*. It is, (as one saith) an universal help through all the passages of your lives, as the soul goeth through every limb of the body.

6 Ground. Experiences are a well-trying of life and healing, making you enjoy the former part of your lives, and to rectifie the latter. The collecting of Experiences of Gods dealings with you, and of your carriage towards him all your daies hitherto, may make the former part of your life, a medicine to heal the latter part: an over-seer or reformer to amend, and new-mould the latter part thereof, to correct what was amiss, supply what was wanting, to streighten and strengthen what was crooked or weak in the former part. Experience is a Mistress which teacheth you out of the book of the time past of your lives, to spend the remainder of your time better. No man is so perfect in wisdom and knowledge, but may learn something for time present, and to come, by times past. The day following is a Scholar to that which went before, saith *Seneca*. The latter part of your lives may go to School to the former part (experience being the teacher) to learn of it to be ordered better. Experience saith, — *The time past of your life may suffice you to have wrought the will of the Gentiles, &c.* To have satisfied the lusts of the flesh, and conformed your selves to the World. — That ye have lived long, and done God little service in your generation; enjoyed much means, and many opportunities, but gotten little grace. Thus Experience may teach and provoke you to be better Husbands with your time, means, opportunities, for future. But I shall speak more of the teachings of experience in the eighth head. Your Experiences of Gods faithfulness, fastness, and unchangeableness to you in keeping covenant with you, and standing by

V 2

you,

you, notwithstanding your unbelief, unthankfulness to God, departures from God in the former part of your lives, should rectifie the latter part of them, in point of confidence, adherence, and fixedness of heart upon God.

Experience of Gods goodness and kindness to you in doing you good, and keeping you from evil, notwithstanding all your unkindness, unthankfulness, disservice, and disobedience to him in the former part of your lives, should rectifie the latter part, in point of thankfulness, obedience, worthy-walking unto all well-pleasing. Experience of Gods patience and long-suffering in sparing you, and in waiting to be gracious to you, notwithstanding your daily provocations of him, and delays of repentance, and return to him in the former part of your lives, should rectifie the latter part of them, in point of diligence and vigilance in seeking the Lord, and waiting for him, in making your peace with him, and turning from your evil waies, in opening to Christ at first knock, and coming to him at first call (whom you have made to stand at your door till *his head was filled with dew, and his locks with the drops of the night.*) This is the voyce of God, and of experience; *O ye house of Israel, let it suffice you of all your abominations, q. d. ye have done evil enough, do so no more.* Therefore ye should get, keep, and use your experiences, that ye may enjoy the former part of your lives, to help and amend the latter part of them.

7 Ground. Experiences are an establishment of you in the truths and waies of God, This may be cleared to you by three particulars.

1 Because

Cant. 5. 2.

Ezek. 44. 6.

1 Because experiences of them are tastes of the sweetness that is in them; and real proofs to your souls of the goodness of them, and hereby they confirm and root you in them. What ye finde good by proof and tryal, ye hold it fast, and keep it safe. He that hath experience of spiritual refreshings, nourishings, strengthenings, in, and by publick Ordinances, and private duties, and by the daily exercise of faith, repentance, and obedience, will not easily be drawn to slight or neglect the same.

I suspect that many in these daies, who fall from the truths and waies of God, which they have formerly seemed to hold forth, and walk in, are such as never had experience of any real sanctifying saving work of God upon their hearts by them, but only some sudden flashes of light in their minds, and some fleeting motions in their hearts, which do not stick or stay with them but soon vanish.

2 Experiences are sinews of resolution, they metal and imbolden a soul greatly, to stick to, and stand for God and his cause. *Israels* experience of what God did for them in *Egypt*, should have fortified them against all fear of the many and mighty Nations in *Canaan*, which God both Deut. 7.
17, 18. commanded and promised them to cast out. Old experiences raise the heart above discouragements. Every new experiment should fit you for a new encounter. Even as in victories, the former overthrow of an enemy, encouragerh to obtain a succeeding conquest. A soul will hold fast to death, and seal with its blood those truths and waies of God it hath found Gods presence and comfort in, and gotten spiritual good by.

3 Experiences are engagements to perseverance in the truth and service of God, even to the end, As Polycarpus, when the Proconsul bade him deny Christ, and swear by the Emperours, he replied, *Octoginta sex annos illi sum infervior*, I have served Christ these eighty six years, and he hath not once hurt me, and shall I now deny him?

The eighth and last ground for gathering, treasuring and improving of experiences is this; Experiments are documents; Observations of Gods dealings are instructions. Experience teacheth both your selves and others. Experiences are the result of rules put in practice, the emanations of Gods goodness, the exemplifications of this Word, the cream and flower of his works. The experiences of Gods Grace are his Commandements obeyed; of faith, are his promises fulfilled.

Hence your experiences not only teach you God and his Word, Works, Grace, but make you able to teach others. The experience of the godly teacheth their reins (saith one) in the night season; when others sit in darkness, they see light. If we be well read in the story of our own lives (saith reverend Doctor Sibb) we may have a Divinity of our own, drawn out of the observations of Gods particular dealings with us; the teachings of experience are double teachings to wit, both by Rule, and by example, which includes the proof and trial thereof.

Hence practical and experimental Divines are the best teachers under God, they preach with the greatest evidence and power of the Spirit. Notional Preachers are but single Preach-

ers,

ers, they that preach only by parts and study, though both be needful. 1 Parts, because when Christ appointed Ministers in his Church, *some* Eph. 4. 8, Apostles, *some* Prophets, *some* Evangelists, *some* Pa- 11, 12. stors and Teachers, he gave gifts unto men.

2 Studies; Study to shew thy self (saith Paul to 2 Tim. 2. 15. Timothy) approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth. Thus Orthotomy requires study. (See 1 Tim 4. 13, 14, 15, 16.) But experimental Preachers are double Preachers, that is, both by their doctrine, and in their lives, both by gifts and study, and also from experience; for such are Preachers from a double Principle:

1. The first is, the Word written in their Bibles, which layeth down the rule.

2. The second is, the Word written in their hearts, which is a counterpane of it, and expressed in their lives, which holds forth the example thereof.

Such a Preacher was King Solomon in his Ecclesiastes, which was a Sermon of Repentance from experience; or an account of his experience of all things under the Sun, after he had given his heart to try them all.

The general Doctrine he handles in it, is this, Eccles. 1. 2. *Vanity of vanities, all is vanity.*

This he proves at large by induction of particulars, which he had collected and tried by his own observation.

The general use he makes of the Point is in Eccles. 12. 13. *Let us hear the conclusion of the whole Matter, Fear God, and keep his Commandments; for this is, Totum hominis, the whole duty of man.*

This was the result of all *Solemons* Experiments, and this is the summa of all Divinity.

Such a Preacher was *Paul*, who usually proposed to others his own experience and practice, as an exemplification of those Rules of faith, holiness and obedience, which he pressed upon them. *Peter* and *John* were Preachers from experience; that made them so bold and confident, when the Council commanded them not to speak at all, nor teach in the name of *Jesus*, *We cannot*, say they, *but speak the things which we have seen and heard, q. d. which we know by experience.*

Hence experienced Christians are the best companions, fittest to advise, and to walk with, old Disciples, such as *Mnason* of *Cyprus*, that have known the waies of God, and walked along in them. Such as can give you rules to walk by, and resolve your doubts, and comfort your spirits, not only out of their books, but out of their bosomes, hearts, and lives. As experienced Physicians, Artists, Souldiers, Seamen, Statists, are the skilfullest, best, and ablest to advise, and teach others: Hence aged persons are fittest to give counsel, and instruct, because having lived many years, they have gained much experience. Upon that account their opinion and advice carrieth weight and authority. *I said, Daies should speak, and multitude of years should teach wisdom, saith Elihu.*—*Titus* must teach the aged women, that they be Teachers of good things, — that they may teach the young women to be sober, &c. Seeing then experiments are documents, they make practical Divines the best Preachers, practical Christians the best Companions, aged persons the

the best Counsellors (*Rehoboam* did ill in forsaking the counsel of the old men.) Experience of God and his dealings with you, will make you to become Prophets to your selves, and able to be teachers of others; Therefore ye should collect, retain, and imploy experiences.

Now follows the Additional Directions for the Government of the *Thoughts*, and of the *Affections*.

THE



THE

Government of the THOUGHTS.

The Addi-
tional Direc-
tions.

PROV. 4. 23.

*Keep thy Heart diligently with, or above, all
keeping.*

By Governing the Thoughts and
Affections well.

Prepara-
tives to the
Govern-
ment of the
Thoughts.

First, for the Government of the Thoughts,
learn three things.

- 1 Preparatives to it.
- 2 Rules for it.
- 3 Reasons of it.

I prescribe you three
Preparatives to it.

- 1 A Stock of Knowledge,
- 2 Stirring Affections.
- 3 Subduing of Corrup-
tions.

The first is, A Stock of Knowledge. Get
your minds well furnished and principled with
the Knowledge of God, and Christ, and of your
selves; with the Word of God hid in your
hearts: for this is a good Treasure, which a good
man hath in his heart, out of which he brings
forth

forth good things, to wit, good Thoughts, good Words, good Works. Good Knowledge breeds good Thoughts, as good meat and good drink breed good blood. If the soul be ignorant, the Thoughts cannot be good, for it wants materials to make good Thoughts on, good Subjects to think on.

The second Preparative, is, Stirring Affections. Get your hearts raised in Affections to God, and good, for Affections stir up cogitations; and such as the Affections are, such are the Thoughts. Men think, as they affect, either well or ill, more or less; what way the Heart leans, the Thoughts run, whether it be to good, or evil: For, Thoughts flow and grow out of the heart, as fruits from the Tree, as streams out of the Fountain; *out of the heart, saith Christ, proceed evil thoughts*; So do good Thoughts. As a good Spring makes a good stream, so good Affections produce and promote good Thoughts; good heart makes a good head. What a man loves dearly, he thinks of continually; as *David* did of Gods Law — *Oh how love I thy Law! it is my meditation all the day.* What men fear greatly, they think of seriously, as the righteous in *Malachies* time did, who feared the Lord, they thought on his name. The hearts of the *Jews* did meditate terror, when *Sennacheribs* forces were Masters of the field.

Mat. 15. 19.

Psal. 119.

Mal. 3. 16.

Isa. 33. 18.

The third Preparative, is, The subduing of corruption.--- Get your predominant lusts mortified; for mens thoughts are futable to their lusts, and subservient to them, as their Caterers,

to

to make provision for the satisfaction of them, Rom. 13. 14. which *Paul* prohibits, — *Take no thought for the flesh, to fulfill the lusts thereof.* Observe it, what sin a man is most subject unto, the stream of his thoughts run that way; if to pride, then his thoughts run most upon his own Excellency, or upon preferment, praise, worldly pomp, glory, and gallantry; if to Covetousness, then he thinks most of silver and gold, of great possessions and purchases; if to uncleanness, then unchaste thoughts lodge in his bosome; if to malice and envy, then the thoughts are conversant about revenge, or the fall, or ruine, or disgrace of others; if to Melancholy, then the thoughts are sad and long, serving to feed that humour by imagination of Evils, and Preconception of fears, and by the aggravations of both, whereby melancholy folk disquiet themselves in vain. You see how your lusts bias and draw your thoughts to please, serve, and satisfy them. Till your beloved sins be in some measure subdued, your Thoughts cannot be well ordered. When the minde is furnished with Knowledge, and your hearts warmed with Affections, and the sins which are most sutable to your natures in some good measure subdued, then the way is prepared for the Government of the Thoughts. So much of the Preparatives.

The second thing to be learnt, is, the Rules for the good Government of the Thoughts. I will lay down nine Rules.

Nine Rules
for Gover-
ning the
Thoughts.

1 Distinguish Thoughts, and order them accordingly.

2 Sort Thoughts, and put them into a good method.

3 Watch

3 Watch Thoughts, to let in good, and shut out bad.

4 Over-awe Thoughts with God, with his eyes on them, and with your fear of him.

5 Fix Thoughts upon their proper objects, to make them serious and solid.

6 Suit Thoughts to your conditions, occasions, and to providential dispensations.

7 Imprint thoughts in the heart,

8 Practice thoughts.

9 Prove thoughts.

First Rule.

1 Rule.

Distinguish Thoughts, and order them accordingly. This Rule hath a latitude in it, which I shall lay forth in five branches.

1 Abhor and resist evil thoughts.

2 Hate and banish vain thoughts.

3 Limit and spiritualize worldly thoughts.

4 Compose and comfort sad and troubled thoughts.

5. Entertain and cherish good thoughts.

The first Branch is, abhor and resist Evil thoughts. Here inform your selves,

1 What thoughts are evil.

2 How you should order them.

1 What thoughts are evil; Take this Rule.

All thoughts of evil (whether against God, or man) are Evil thoughts. In every Commandment, where the outward act of any sin is forbidden, there the very thoughts of it (tending to the Commission of it, or implying an allowance of it, and compliance with it) are forbidden also; for the Law of God being spiritual, binds the mind and heart to obedience, as well as the tongue and hand; and the Word of God is a discerners

Heb. 4. 12. discerner of the thoughts and intents of the heart; All thoughts of Blasphemy against God, as also hard, reigning, murmuring thoughts of God, are evil. All thoughts of Pride, Malice, Stubbornness, Envy, Adultery, Theft, Murder, False-witness, Concupiscence, and the like, against man, are evil thoughts; so is contemplative wickedness, or the acting of any sin in the thoughts or imaginations upon the Stage of the mind. These are *Thoughts of Iniquity*.

IIa. 59. 7.

2 But how shall evil thoughts be ordered?

Ans. 1 They must be abominated or abhorred with Detestation. For evil thoughts are (as one calls them) the eldest Son, or first-born of the Devil, or the *Rebels* of Original sin; the beginning of its strength.

IIa. 55. 7.

Job 31. 1.

2 They must be strenuously resisted, and utterly rejected. The unrighteous man must forsake his thoughts, if he would obtain mercy with the Lord. Job covenanted with his eyes to exclude all wanton and lascivious thoughts out of his mind.

Prov. 20. 22.

Jer. 31. 19.

3 Let me add, Evil thoughts should be sadly bewailed and mourned for; This I apprehend to be *Agurs* sense when he saith; *if thou hast thought evil, lay thine hand upon thy mouth; that is, be sorry for it; for that is a penitential gesture as well as smiting on the thigh.*

The second Branch, Hate and Banish vain thoughts. Here inquire two things.

1 What thoughts are vain?

Ans. I shall give a short Character of them.

1 Wandering, Unseasonable, Impertinent thoughts in duties, as in prayer, and in hearing the

the Word, or the like. Whether they be thoughts of the world, or of spiritual matters; though they be lawful and good in themselves, and may be useful at another time; yet in the time of duties, they are vain thoughts and distractions; and it is Satans policy by them to take us off from performing and improving the holy business we have in hand; and to make them unprofitable to us, and us; so take the Name of God in vain in them. Every holy duty requires the whole mind, and whole heart.

2. Feigned thoughts; Mens conceits and imaginations, or suppositions of great prosperity, pleasures, honours, &c. to be theirs; in the thoughts whereof they take delight and content, as if they were real and present, whereas the things they thus fancy to themselves, are the meer fictions and Chimera's of their own brains, and have not any Entry but in their thoughts, and are never like to be. These be vain, yea Pro. 24. 9. foolish thoughts, Castles built in the air, a fools paradise men erect to themselves, an image, or vain shew, or shadow of imaginary delight (in Psal. 39. 6. which men walk) without any substance or reality. These are Bedlam thoughts, or such like as mad men there use to please themselves with, conceiving the holes they lie in to be Palaces, the Irons they are bound with to be chains of gold, and the feathers stuck in their caps to be a Crown. Mat. 7. 28. 29. Out of the heart (saith Christ) proceedeth ignorance, Madness, Amentia, which discovers itself in such mad thoughts as these. Hereby men delude themselves, feed their fancies, and like wild Asses Jer. 14. 6. snuff up the wind, and dream of great things for Isa. 29. 8. themselves waking, as the hungry man dreams of a feast sleeping.

Gal. 6. 3.
2 Cor. 10.
22.

3 Selfish Thoughts, or Thoughts of self-worthiness, self-sufficiency, or self-righteousness, as when men think themselves to be some thing, or to be wise, 1 Cor. 3. 18. or to stand, they being nothing, and fools, and like to fall. Thoughts tending to the magnifying, or setting up, or seeking of self. All selfish thoughts are vain thoughts.

4 Thoughts of the vanities of the World, with delight in them, as fashions, sports, complements, entertainments, news, jeasts, the very froth and skum of wit and discourse; worldly pomp, &c. which are things not worth thinking of: Thoughts of vanity, can amount to no more than vain thoughts.

5 Unconcerning Thoughts, or Thoughts of other mens matters, or what not at all concerns us, are vain thoughts.

6 Useless thoughts, which are nothing to purpose, of which no use can be made, nor account given whence they come, or whither they go, that do not tend to make either head, or heart, or life, better. That neither grow from any good root, nor bear any good fruit.

All useless thoughts are vain thoughts.

You see what Thoughts are convicted of vanity.

2 Learn how to order them, viz. thus.

Psalm. 119.
213.

1 Hate them, as David did, *I hate vain thoughts, but thy Law do I love.*

2 Banish them, exclude all wandering thoughts, and feigned thoughts, all selfish unconcerning useless thoughts, out of your minds, let them not lodge, no nor look, or peep within your bosomes. That was *Jerusalem's Sin*. O Jerusalem

Jerusalem, wash thy heart from wickedness, how long shall thy vain thoughts lodge within thee: Say to them all, get ye hence.

The third Branch is, Limit and spiritualize worldly thoughts (such as are distinct from evil thoughts, and vain thoughts) that is, Thoughts about your lawful businesses and occasions in the world, which require serious and advised Thoughts for the well-ordering and managing thereof, and a Christian may exercise much Wisdom, Prudence, and Providence therein. This is to guide your affairs with Judgement and Discretion, which is the property and practice of a good man. Hither refer recreational thoughts, such as have no evil in them, and may be of use sometimes, to ease and edge our mindes when they are tired, and dull thoughts. Thoughts about the things of the World be lawful and needful, yet you must order them aright, and to this End.

§ 1 Limit them.

§ 2 Spiritualize them.

1 Limit them. Let the matters of the world have no more of your Thoughts than need requires; lest they steal away your mind from better things, or make you minde earthly things so much, as you have little minde to think of things that are above; or few Thoughts to bestow upon God and his Service, upon Heaven and the Salvation of your Souls. Set bounds to your Thoughts about all temporal affairs, and make a proportionable Allotment of Thoughts, and time for God and Heaven, and Soul-matters; for

1 If ye give the World but an Inch of your Thoughts (if ye look not well to them) it will take an Ell. If the World may put the busineses of it into your mindes (as Commons) without stint, they will eat up all your Thoughts.

Phil. 3. 18.
19.

2 To minde earthly things is made by *Paul* the Character of those that are enemies to the Cross of Christ, whose God is their belly, whose glory is in their shame, whose end is their destruction; who are they? they are such as minde earthly things, as give their mindes and thoughts (which are the flowers of man) unto the World, and the things of it. This is to be carnally minded, and *Paul* affirms, that tendeth to death.

Rom. 8. 6.

Here take two Cautions.

1 Do not cumber your mindes with too much business, more than you can well order; for multitude of busineses disquiet the minde, both waking and sleeping; hence come dreams in the night, *Eccles.* 5. 3. and distractions in the day, which weaken and weary the Minde; so that the Minde is not it self, and made unfit for any thing, especially for the things of God; when *Martha* was cumbered about many things, she neglected the one thing needful.

Luk. 10. 41,
42.

2 Let not your thoughts grow into cares, that is, Anxious distrustful Thoughts or a sad, perplexing, afflicting thoughtfulness, which our Saviour Prohibits and dissuades from, by many forcible arguments, in *Matth.* 6. 25. to the end. Take no thought what ye shall eat, or drink, or put on, no not for necessities,

necessaries, much less for conveniences; for cares do divide, and greatly distract the minde, for hence they have their Names, *μερίσματα* καὶ *μερίσματα*.

2 Spiritualize worldly Thoughts and things.

1 Worldly things; Abstract Spiritual thoughts from temporal affairs, for this is to be spiritually minded: Christ had an excellent faculty in drawing holy and heavenly Thoughts, and discourses, from earthly matters (as appears by his Parables, and by the whole course of his conversation) as from Birds, and Lillies, in *Mat. 6. 26, 28*. From the Sower, Seed, and Ground; from Tares, Mustardseed, Leaven, hid Treasure, Pearls, Net cast into Sea, in *Matth. 13*. from Virgins, Lamps, and Oile; from a Master, Servants, and Talents, in *Matth. 25*. from a Shepheard, Sheep, and Fold, in *John 10*. from the Vine and the Husbandman, *John 15. 1*: Pray to Christ to teach you this Art, for it is Excellent and useful. Thoughts are like Bees, that flye abroad and gather the Hony of holy observations, out of the Flowers of Gods Creatures and providence; the Chymists that extract the quintessence of Divine Meditations out of them.

2 Spiritualize your thoughts of the World, and of your businesses in it; as

1 The Thoughts of your Journeys hither and thither on Earth, to make you think of your Journey to Heaven, to Celestial Canaan, through the Wildernels of this World; that you are strangers and pilgrims here, and going

ing to your long home, to prepare for it, yea, make progress towards it every day.

John 6. 27.

2 Spiritualize the Thoughts of your labour under the Sun, for corruptible and perishing things, as Silver and Gold, Food and Rayment; these should put you in minde of the pains you are to take for the meat that indureth for everlasting life. *Labour not for the Meat that perisheth (saith Christ), but for the Meat that indures.* If you think the getting of a little Silver, or Gold, be worth so much care and pains, should it not bring to your Mind that to get Christ, Grace, and Glory, is well worthy of a thousand times more pains and care than you do take for the World, and that you cannot do enough to obtain them?

Mat. 13.

45, 46.

Rev. 3. 18.

Rev. 19. 8.

Prov. 23.

23.

3 Spiritualize the Thoughts of your Negotiations, buying and selling, Markets and Fairs, to make you think of the best bargains, which will make you rich for ever; that is, with the wise Merchant, to sell all to buy the Pearl of great price, Jesus Christ, and to buy of Christ Gold tryed in the fire, that is, Grace, and white rayment, that is, the righteousness of the Saints; to buy the Truth, and not to sell it.

Isa. 55. 2.

While you are thinking of your worldly Labours and Bargains, intermingle these Thoughts; *Wherefore do I lay out money for that which is not bread, and my labour for that which satisfieth not? Why do I spend so much time, pains and cost, upon such things as can do my soul no good, and neither save it, nor sanctifie it, nor satisfie it, or give it any true or solid contentment?*

While

While you are thinking what Gain you have got by such a commodity you have sold, or bargain of Lands, or Wares you have bought, or at such a Fair or Market, think withall, how little spiritual profit you have gotten for your souls, at the many Soul-Fairs or Markets you have had, as the Sabbaths, and Ordinances of Christ, Sermons, Sacraments, Communion of Saints, and afflictions.

Intermingle this thought with the Thoughts of all worldly gettings, viz. *What will it profit a man to gain the whole world, and lose his own soul?* Mark. 8. 36, 37.

While you are thinking of the multitude of businesses you have to do (viz. in the World) interpose this Thought, that, *but one thing is needful*, the good of the Soul, that is the main matter to be regarded; the good part to be chosen, which shall not be taken away from you. Luk. 10. 42.

4 Spiritualize the thoughts of your pleasures. When you think what delights your bodies have from the Creatures; how pleasant beauty is to the Eye, musick to the Ear, how sweet Flowers are to the smell, meats and drinks are to the taste; what delight you take in Recreations, and in the society of friends; then think seriously how comfortable is the Souls Communion with the Father, and the Son, how great is the joy in the Holy Ghost here, and that fulness of joy, and those Rivers of pleasure, which are at Gods right hand in Heaven; how sweet the joyful sound and glad tidings of Salvation is on Earth, and the musick and melody of Heaven is. Thus you

should order, not only serious Thoughts about your businesses, but recreational Thoughts that tend to the refreshing of the minde, and making it more quick, acute, and fit for employment.

The Fourth Branch, is, Compose and Comfort troubled and sad thoughts. Here inquire,

1 What thoughts are so:

2 How to order them.

1 What thoughts are troubled?

Dan. 5. 6.

To wit, Unquiet thoughts, rolling to and fro, up and down, like waves tossed with winds, dashing one upon another; and restless, like a Stone moving in the air, or a Bird wandering from her nest. Such thoughts as are disquieted and agitated with doubts, what to do; or with sense of, and sorrows for, Evil present, or with fears of future. When *Belshazzar* saw the hand-writing on the wall of his Palace, his countenance was changed, and his thoughts troubled him.

Quest. *How may we order unquiet and troubled thoughts?*

Ans. Compose them two waies.

1 By giving your souls a sharp and rational chiding for them, as *David* did, *Why art thou cast down, O my Soul? why art thou disquieted within me?* as if he had said, why are thy thoughts so troubled? To convince them

Psal. 42. 11.

First, That unquietness of minde is unreasonable, there is no just cause for it, no Soul-benefit of it, but loss of Grace, Peace, and Comfort, and sense of sin, shame, and sorrow by it.

Secondly,

Secondly, That disquietness causeth dejection of minde, and Consternation of Spirit; it bows down the minde, for Evils, troubles, and discontents to pass over it, and trample upon it, and makes them ride over your heads, as men did over *David*. Psal. 66. 22.

2 Compose Unquiet Thoughts by gathering them together, and centring them in God, as *David* did, when his thoughts were in such a troubled and unsettled posture, — *Hope thou in God, for I shall yet praise him.* Psal. 42. 11.

Things are roving and restless till they come to their Center or proper place, as a Stone to the Earth, a Bird to her Nest, a Ship to the Harbour. So are your thoughts, till you pitch them on God, with acquiescence of Minde in him. God made mans minde for himself, and it will be unquiet till it rest in God, which made *David* say, *return to thy rest O my Soul.* Psal. 116. 7.

For, whatever is the cause of Soul-disquiet, God can remove it. What Winds raise these waves of troublesome thoughts, whether Doubts, Cares, Fears, or Sorrows, God can easily rebuke them; and cause a great Calm in the soul, as *Christ* did after a great Tempest in the Sea. And God will settle and preserve a troubled Soul in perfect Peace, whose minde is stayed on him, because he trusteth in him. Mat. 8. 24.
26.
Ira. 26. 3.

Thus you see what Unquiet Thoughts are; and how they are to be ordered.

2 What are sad Thoughts? sad Thoughts are soul-loads, or heavy pressures upon the Mind; caused

1 By a natural distemper of Body, as the dominion of Melancholy.

2 Or by some Spiritual occasions, especially these four.

1 A deep sense of Sin, and of the deserts thereof; which strikes terrour and Horrour into the Conscience, or causeth Despondency of Minde, and despairing Thoughts of Mercy sometimes, and great Grief. *David* had experience hereof, when he complained so sadly, — *Mine iniquities are gone over my head, as an heavy burden, they are too heavy for me.*

Psal. 38. 4. *Psal. 40. 12.* — *Mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head, therefore my heart faileth me.*

2 Desertions, or Gods hiding his face from the Soul, saddens the Thoughts exceedingly, as *they did Davids*, — *thou hidest thy face, and I was troubled; and Jobs*, for he conceived God did hold him for his enemy, when he hid his face from him.

The third occasion of sad Thoughts, is, the apprehensions of Gods Wrath and displeasure, some sense of the scalding drops thereof, the appearances of God as an Enemy, these lay a Soul as it were in Hell, and make the Thoughts black and doleful, and the head too heavy for the body to bear. See it in *Job*, when the Arrows of the Almighty were within him, and the terrors of God set themselves in array against him (these were the apprehensions and impressions of Gods anger) he called for balances to weigh his grief in — *Ob that my grief was thoroughly weighed, it would*

Verf. 2.

be heavier then the Sand of the Sea.

How sad were his Thoughts when his Sorrow was so heavy, and his words were swallowed up, or he wanted words to express the vastness of his grief? This made him desire to dye. Doubtless *Hermans* Thoughts were exceeding sad (as appears by that sad *Psalm* he composed) when Gods wrath went over him, and his terrours distracted him, and cut him off. Vers. 8, 9.
Psal. 88.
15, 16.

The Fourth occasion of sad Thoughts, is, violent tentations to abhorred Evil, as Blasphemy, despair of Mercy, self-Murder, Adultery.

When *Paul* saw a Law in his Members, warring against the Law of his Minde, and captivating him to the Law of sin; to do that Evil which he would not, yea, which he hated, he made a sad lamentation (which shewed his thoughts were sad) *O wretched man that I am, who shall deliver me from this body of death?* this Carcase of sin, which is as noysome and burdensome to thy soul, as a dead body would be to my senses, if tyed about my neck. Rom. 7.23.
Vers. 19.
Vers. 15.
Vers. 24.

You see what sad Thoughts are; and the causes of them.

Q. *est. How may we order them?*

Ans. Comfort sad Thoughts by applying the Consolations of God to the Soul, suitable to the Case and Cause of this distemper, which may be Effectual for the cure thereof.

So did *David*. — *In the multitude of my Thoughts within me* (he means sad afflicted Thoughts, which would have sunk or over-whelmed him) Psal. 94. 19.

him) *Thy Comforts delight my Soul.*

1 Do thy sins make thy thoughts sad? Apply the blood of Christ by Faith to thy Soul; *John 1.7.* which can cleanse thee from them all; and cure thee of them all, and comfort thee concerning them: for the blood of Sprinkling

Heb. 11.24. (that is, of Christ sprinkled on the soul) speaks better things than the blood of *Abel*, for this spoke guilt, Wrath and Vengeance to *Cain* who shed it; but the blood of Christ speaks Pardon, and Peace, Reconciliation and Salvation to the Soul that applies it. Cast the burden of thy sins upon the back of thy Saviour, who is mighty to bear them for thee, and to take them from thee, and carry them into the Wilderness, where they shall never be heard of, though they were inquired for. Come to Christ weary and heavy laden; and Christ will give rest to thy sad soul, and ease to thy burdensome thoughts; and take off those

Mat. 11.28. weights that hang upon thy spirit. Put on the Righteousness of Christ by Faith for thy Justification before God, then thou shalt get a new face for thy thoughts; thy Minde shall put off its black mourning habit of sadness, and put on its beautiful Garments, even the Garments of praise, for the spirit of Heaviness which Christ hath appointed unto them that mourn in *Sion*.

Isa. 61.1,2.

2 Hath Gods departure, or hiding his face from thee, make thy thoughts sad? Lay hold on the promises of Gods return to deserted souls, as, — *he will turn again; he will have Compassion upon us*; and of the renewings of his face and favour — *as, for a small moment have I forsaken*

Micah 7.19.

Isa. 54.7.

forfaken thee, but with great mercies will I gather thee — in a little wrath I hid my face from thee for a moment, but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy Redeemer. When you walk in darkneſs and ſee no light, viz. in God face ſhining or ſmiling on you, truſt in the Name of the Lord, and ſtay your ſelves upon your God, and wait till times of reſreſhing come from the preſence of God, when you ſhall ſee his face with joy, yea be made full of joy with his Countenance. Think of, that Chriſt appears in Heaven for you with your Names in his Breaſt, beholding the face of his Father, and making interceſſion continually for you.

3 Do the Tokens of Gods wrath and diſpleaſure, or the continuance thereof in any kinde, upon thy Body or Soul, or Relations, load thy ſpirit with ſad over-whelming thoughts? Reſreſh thy ſoul with Gods promiſes — of ſpeaking Peace to his Servants. *I will hear what God the Lord will ſpeak, for he will ſpeak Peace unto his people; that will make them hear joy and gladneſs, and heal their broken bones.*

Of not retaining his Anger for ever, becauſe he delighteth in mercy.

He will not alway chide,

He will not caſt off for ever, — but though he cauſe grief, yet will he have Compaſſion according to the multitude of his mercies. He will not contend for ever, neither will he be alwayes wroth, leſt the Spirit ſhould fail before him, and the Soul which he hath made.

- 4 Do tentations to horrid sins sad thy thoughts? Fly for refuge to lay hold upon these, and the like Promises set before you, and let thy soul take sanctuary in them, *We are kept by the power of God through faith to salvation.*
- 1 Pet. 1. 5. *God is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy.*
- Jude 24. *The Lord is faithful, who shall stablish you, and keep you from evil.*
- 2 Thes. 3. 3. *The Lord shall deliver me from every evil work, and will preserve me unto his heavenly Kingdom.*
- Tim. 4. 18. *The Lord shall preserve thee from all evil, he shall preserve thy soul.*
- Psa. 121. 7.

Lastly, If Melancholy be the cause of the sadness of thy Thoughts, then Physick and exercise may be requisite for thy body (to remove and prevent the cause thereof) as well as cheerful exercitation for the minde.

Melancholy is Satans Chariot, in which he rides and triumpheth over sad-thinking souls.

The fifth Branch is, Entertain and Cherish good Thoughts.

Here inform your selves,

1 What Thoughts are good,

2 How to order them.

1 What Thoughts are good? I will give you the character of them in two particulars.

1 Good Thoughts, are Thoughts of good, for good, and against evil.

Thoughts of good, are good Thoughts, as of God, and of piety to him; of Christ, and of faith, and love to him; of charity and justice to man; but expect a larger account what thoughts

thoughts are of good in the next Rule. Paul gives you an Epitome of good objects for your thoughts, in *Phil.* 4. 8. (which one calls a little Bible, or an abstract of the Book of God) *Whatsoever things are true — are honest — are just — are pure — are lovely — are of good report, if there be any vertue, any praise, think on these things.*

Thoughts for good, that tend to do us good, to make us good, or better, more humble, holy, innocent, obedients, patient, more faithful, and fruitful, these are good thoughts; so are.

Thoughts against evil, to hate, resist, forsake all sin, and the occasions thereof.

2 Good thoughts are right thoughts. *Salomon* hints this to us in *Proverbs* 12. 5. *The thoughts of the righteous are right, are judgement,* so the word signifies. The rectitude of the thoughts discovers it self in three things, to wit, in right-judging, in right-giving, and in right-making.

1 Right Thoughts, are right-judging thoughts of persons and things, according to right, to truth, and goodness; or thoughts of things as they are in themselves; or according to the rule of truth and goodness, and judgement, that is the Word of God. Thus thoughts of God, Christ, Grace, Glory, Sin, Self, World, according to the Word, or revealed Will of God, are right and streight thoughts, there is no crookedness in them; Such thoughts are judgement, whereas a man may think amiss, or awry, even of good things.

2 Right Thoughts are right-giving thoughts, or thoughts tending to give to every one his own; to God the things that are Gods, the honour, fear, worship, and service due to his Name; to men the things that are mens, whatsoever is due to them in way of justice, charity, or civility; *It is joy to the just, as to do judgement, so to think judgement, or resolve to do right to all, wrong to none.*

Prov. 3. 27.
28.

Prov. 21. 15.

P salm 78.
86, 37.

3 Right thoughts are rectifying, or right-making thoughts, the tendency whereof is to make us right in our hearts with God, which *Israel* were not, and in our lives and conversations before God, and towards men; to amend what hath been amiss in our waies and doings; and to make straight steps to our feet, and avoid crooked paths. Thus you see what thoughts are good.

2 Learn how to order them, that is, entertain them, and cherish them. Set the door of your minds wide open to let them in, and bid them welcome; for good Thoughts are good guests, that come with Meat in their mouths; and will requite and refresh you for their entertainment. Say to them as *Laban* did to *Abrahams* Servant, *Come in thou blessed of the Lord, wherefore standest thou without?* Good thoughts breed good speeches, and good actions, as the fruits thereof.

Gen. 24. 31.

Cherish them, (for they are worth making on) as ye do sparks ye have struck to kindle a fire, and tender plants ye have set to make them grow and bear; as the Hen broods her Chickens under her wings; and as Birds do their

their young. Good thoughts are Birds of Grace, that deserve to be carefully kept in the Cage of your Minde, for they are the Throbbles or Black-birds that sing sweetly all the day, and the Nightingals that tune their pleasant Notes in the night. Ye should nourish good thoughts, as the poor man in *Nathans Parable* did his little Ewe Lamb, which eat of his own meat, and lay in his bosome, and grew up together with him. Let good thoughts lye in your bosomes, and they will cherish you, as *Abishag* did *David*. 2 Sam. 12. 3.

Make good Thoughts your daily, nightly, and continual companions.

1 Take them to bed with you at night, as *David* did the thoughts of God, with sweet success; *My soul shall be satisfied as with marrow and fatness* Psal. 63. 5, 6.
—when I remember thee upon my bed, and meditate on thee in the night watches.

And of his Word — Mine eyes prevent Psal. 119.
the night watches, that I might meditate in thy 148.
Word. Psal. 16. 7.

Hence *David's* Reins (that is, inward thoughts) instructed him in the night; read him certain lectures.

By sweet meditations of God in the Night-season, God gives a Soul Songs in the Night. Job 35. 10.
Good thoughts are good company, which will talk and discourse with you, when you awake in the Night, as *Solomon* saith, — When thou Prov. 6. 21.
awakest, it (that is, the Word of God) shall talk with thee, that is, in and by thy thoughts of it, for they are λόγος ἐνδύματος inward Speeches, the discourses and conferences of the Mind, or the Language of the Soul with-
in

in and to it self, as a man speaks to his friend, *The fool hath said in his heart* (that is, thought) *there is no God*; or thoughts are the talking of your minds with the things ye think of.

2 Take them to board with you at a Dinner and Supper, as Christ did when he sate at Mease in *Levies* house; he had compassionate thoughts to the Souls of the Publicans and Sinners that came and sate down with him, to call them to Repentance.

3 Take them abroad with you, when you go journies, or into the fields. *Isaac went out to meditate in the fields at the eventide*; and he saw *Rebekah* coming, when he was meditating. It is good to meet a mercy meditating, or with good thoughts in our minds. Thus much of the first Rule.

2 Rule.

The second Rule for the Government of the Thoughts is, --- Sort your Thoughts, and put them into a good Method; wick will much conduce to the clear, distinct, orderly, delightful managing, improving and remembring of them; and prevent confusion of thoughts, which cause disturbance and distraction of mind, and forgetfulness.

To this end refer your thoughts to several heads, or digest them into divers ranks, according to the diversity of the objects, that you may think but of one thing at once; which is sufficient: and that you may put all your thoughts of one subject, or sort, together, as you do commodities of the same kinde into one Box. I will hint unto you ten heads, as so many Boxes, that you may know where to put them, and where to finde them.

Ten heads
to which
you may
refer your
Thoughts.

1 Think

1 Think of God, his essence and attributes, as alldifficiency, infiniteness, wisdom, mercy, power, justice, truth, &c. the Trinity of Persons, and Unity of Essence. This is a copious subject, and large field for your thoughts, to lay out and expatiate themselves in. God was the delightful subject of *Dauids* thoughts, *Psal. 104.*

34. *My Meditation of him shall be sweet, and* *Psal. 139. 17.*
How precious are thy thoughts (That is the thoughts of thee) unto me O God, how great is the sum of them! David makes it the character of a wicked man, God is not in all his thoughts, he doth not once *Psal. 10. 4.*
 think of God.

2 Think of Christ, the Union of his Natures, the distinction of his offices, the greatness of his love, the depth of his humiliation, the height of his Exaltation, the benefits of his Passion, his Redemption, Justification, Sanctification, the efficacy of his intercession. Was not Christ the darling object of *Pauls* choicest thoughts, *when* *Phil. 3. 8.*
he counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord?

3 Think of the Spirit of God, and his powerful, comfortable, and manifold operations.

4 Think of mans four-fold Estate.

First, By Creation, when he was in Innocency.

Secondly, By Transgression, what he is by Nature through sin and misery.

Thirdly, by Regeneration, what he should be by Grace, or the Souls union and communion with Christ.

Fourthly, by Glorification, what he shall be by glory in Heaven, and what are the pleasures, treasures, felicity of the Saints there to eternity.

Or by condemnation, what he shall be by

shame and pain in Hell (if he do not believe and obey the Gospel) and what are the endless and easeless torments there.

5 Think of the Word of God, the perfection, power, authority, and efficacy of it; the precepts, promises, threatnings, and examples contained in it.

6 Think of the Works of God, and the variety of his Dispensations, as; Mercies to the good, and Judgements to the bad, and Patience to both; and the appearances of God in them all.

7 Think of the Creatures, the vanity, Emptiness, Unsatisfactoriness, Transitoriness of them, and vexation of spirit by them, even in all things under the Sun.

8 Think of the emptiness, vileness, unworthiness, sinfulness, nothingness of thy self, and of thy latter end.

9 Think of the bitterness, baseness, and filthiness of sin; of the excellency, amiableness, and sweetness of holiness and of the waies of God.

10 Lastly, Think of the Saints graces, privileges, exercises, sufferings, and patience.

Thus you may distribute and methodize your thoughts distinctly according to the several objects of them, to make them homogeneous, that is, thoughts of a kind put together, so shall you finde more delight, strength and comfort in them, and more use of them, and benefit by them; and not jumble or confound your thoughts, by thinking of several things together.

3 Rule.

The third Rule is, Watch thoughts, to let good in, and keep bad out; for the Mind is restless, and the thoughts are subtle.

1 The Mind is restless, and will be busied some

some way or other, well or ill, like a stirring childe that cannot indure to sit still. Thoughts will be coming into minde continually, either good or bad.

2 The Thoughts are very subtil, and can suddenly and easily winde themselves into, and out of the minde, without giving warning, or being taken notice of. Evil and vain thoughts can steal into the minde secretly (as the Serpent did into Paradise, and as the Adversaries of *Judas* said they would do) that ye can neither see nor know, till they come in the midst of your minds, and cause the work of the Government of the Thoughts to cease. These can hardly be kept out. Good thoughts will soon slip out of minde, they are hardly kept in. Therefore we should carefully keep the things we have heard, lest they should at any time run out of our minds, as water through a riven dish. There is need of double Guards, and double Watches (to keep good thoughts in, and bad out) to be set before the door of the minde; more than of a Porter at a great mans Gate, or of a Warder at the Towns end, to keep Beggars out. To this end do three things,

1 Begin the day with the thoughts of God. Begin the day with the thoughts of God. Honour God with the first fruits of your mindes every morning, as *David* did, *Psalms* 139. 18. *When I awake I am still with thee*; that is, as soon as I awake I think of God, or I give him my first thoughts in the morning: for the minde retains all the day a tincture of its first thoughts in the morning; as a Vessel tastes long of the Liquor first put into it. It is an advantage to keep the thoughts in good order all the day, to set them

Luke 9. 7.

right in the morning. Thus it fares with the minde, first come, first served; if the World, or the things of it, come first to your minde when ye awake, then they are first served of your thoughts, and take up all the rooms in your minds, as strangers did the Inn in *Bethlehem*, to which *Joseph* and *Mary* came, so that there was no room for them, nor for Christ to be born in there, but in a Stable.

2 Have some good objects ever ready to present to your mindes (such as concern God, and the spiritual and eternal good of your soules) for if you do not imploy your mindes about good, they will busie themselves about evil or vanity, or be wholly taken up with things on the earth. The minde hath many Sutors, and Competitors for the thoughts of it, as a Virgin hath for her love; there is need of wisdome and watchfulness to try all, and chuse the good, and refuse the bad.

3 Put by Evil Thoughts (when they would invade your mindes) with holy thoughts, as thoughts of pride, passion, envie, uncleanness with humble, meek, loving, chaste thoughts; for Evil in thought, word, or deed, is not overcome with evil, but with good. Put by earthly thoughts with heavenly, vain thoughts with serious, and sad thoughts with comfortable.

4 Rule.

The Fourth Rule, is, Over-awe your Thoughts with God, with his Eye on them, and with your fear of him. A good commander is a great cause of good Government in a Camp, or City. In the Regiment of your Thoughts make this the Commander in chief over all the rest,

The

The Imperial Thought, That God seeth and knoweth all thy thoughts perfectly; whatever thou thinkest, or whatever thou doest, thou canst not hide one of them from him. *I know your works,* Isa. 66. 18. *and your thoughts, saith the Lord. Thou understandest my thoughts afar off,* saith David, and — *the Lord searcheth all hearts, and understandeth all the imaginations of the Thoughts.* Psal. 139. 2. 1 Chron. 28. Psal. 94. 11.

The presence, and the fear of God, should be a curb or awe-band to you thought, to restrain them from all vanity and iniquity; considering that the secretest thoughts, intents, and figments of the heart lie naked and opened unto the All-seeing eyes of God, with whom you have to do. Heb. 4. 12, 13. Psal. 44. 20. If ye forget the name of the Lord, or lift up a thought to a strange God, shall not God search this out? *for he knoweth the secrets of the heart;* what Joseph and Nehemiah said of their deeds, they might of their thoughts, *How can I do,* saith Joseph, (or think) *this great wickedness, and sin against God? Your former Governours,* (saith Nehemiah) *were chargeable unto the people, but so did not I (neither thought I to do) because of the fear of God.* Gen. 39. 9. Nehe. 5. 15. The thought of Gods eye upon the Soul, will call in the thoughts when they scatter and wander; and regulate them, when they grow exorbitant; and quicken and actuate them, when they are dull and sluggish.

The Fifth Rule, is, Fix your thoughts upon their proper objects, to make them serious and solid. For there is a natural levity, vanity and instability in our mindes, which causeth fickleness and inconstancy of thoughts, and makes them unstable as water, wavering and turning as the Winds, hovering as Birds flying, and
Y 3 light

light as froth and skum. Therefore fix your thoughts upon good objects, as God, Christ, Heaven, Holiness, &c. That your thoughts may be

§ 1 United, and

§ 2 Established.

1 United and run in one stream (which will make them strong) and not be divided between two objects, for that makes a man double-minded.

Διψυχες
ἐν ᾧ.
Jam. 1. 8.

One that is divided in his thoughts floating between two different objects, as if he had two minds or souls, such a one is *unstable in all his ways*. When the minde is unfixed, the man do's, and undo's, and his course is uncertain. When a man thinks not seriously, advisedly, and steddily upon good things, with the whole might of the minde, but only glanceth at them in his thoughts, he becomes vain in his Imaginations, and will halt between two opinions, *as Israel did between God and Baal*. When a man divides his thoughts between opposites; as God and Mammon, strictness and looseness, law and lust, between conscience and carnal affections, and interests, hopes and fears, then both Objects have but a little of his thoughts, and the better Object hath the less share.

1 King. 18.
12.

Pray to God to unite your minds to think of his Name with recollected thoughts, and your mental might, as *David* prayed God to unite his heart to fear his Name. *And gird up the loynes of your minde*, wear not your thoughts, no more than your cloaths, loose about you; for a disinct minde, or loose thoughts, are like loose garments, which hinder motion, or making haste, and they make the soul unfit for service.

Psal. 86. 11.

1 Pet. 1. 13.

2 Fix your thoughts that they may be established, consolidated, and confirmed in the truths and waies of God (*that ye henceforth be no more children, tossed to and fro, and carried about with every minde of Doctrin*) and also about your own affairs. To this end commit your selves, waies and works to God, for guiding, keeping, and blessing, and for the success of them; then your thoughts, saith Solomon, shall be established. Trusting in God fixeth the minde and heart, and reduceth both to a sound settlement; and takes off the thoughts from hanging in a double suspense, as Meteors do in the air, *μη μετασφίζουσα*. A few thoughts of confidence in God will save a soul, many thoughts of cares and fears, which can contribute nothing to the good success or happy issue of the businesses ye transact.

The sixth Rule is, Sute your thoughts to your conditions, occasions, and to the dispensations of providence.

1 To your conditions } Spiritual, and
and occasions } Temporal.

1 To your Spiritual condition. I will shew you briefly how, in three particulars.

1 Self-examining thoughts are sutable to your accomptant condition; For *everyone of us must give account of himself to God*. Thus David suted his thoughts to his state, *I thought on my wayes*, or I took account of them (as the word signifieth) because he knew he must give account of them to God, therefore he *turned his feet to Gods testimonies*. God hearkens to hear this self-examination from his People, or that they ask themselves, *What have I done?* Paul presseth this upon you,

2 Cor. 13. 5. you, when he saith, *Examine your selves, prove your own selves.*

2 Repenting, returning, and reforming thoughts, are very suitable to your backsliding or trespassing state. Thus the Prodigal suted his penitent thoughts to his extravagant state, when he returned to himself, and considered how much better it was to be in his Fathers house, where there was bread enough, than where he was, to perish with hunger; he entertained thoughts to return to his Father, and to say unto him, *Father, I have sinned against Heaven, and before thee, &c.*

Luke 15. 17.

Verf. 18.

Verf. 19.

Hof. 2. 7.

Rev. 2. 5.

Christ counselleth backsliding Ephesus to sute her repenting and recovering thoughts to her revolting and loosing state, *Remember from whence thou art fallen, and repent, and do thy first works.*

3 Worthy walking, World despising thoughts, and God-exalting thoughts, are suitable to your high, holy, and heavenly calling, and to your Christian priviledges. Thus Paul directed the Romans to sute their thoughts to their state in Christ; mortifying thoughts to a quickned state. *Reckon ye your selves to be dead indeed unto sin, but alive unto God through Jesus Christ, — How shall ye that are dead to sin live any longer therein.* And to the Colossians likewise, *Ye are dead, and your life is hid with Christ in God — Mortifie therefore your earthly members. Fornication, Uncleanness, inordinate affections, &c. Ye are risen with Christ, therefore set your cogitations and affections on things above, not on things on the earth.* Thus Peter directed the Jews to sute their thoughts of godly walking, and Christ-like carriage to their priviledged estate; *Ye are a chosen Generation, a royal Priesthood, a holy Nation, a peculiar*

Verse 2.

Col. 3. 3, 4.

Verf. 1.

Verf. 2.

1 Pet. 2. 9.

gular people — therefore shew ye forth the virtues of him that hath called you out of darkness into his marvellous light. And as he that hath called you is holy, so be ye holy in all manner of Conversation. 1 Pet. i. 15.

2 Sate your Thoughts to your temporal conditions and occasions; for your direction herein, consider these following particulars.

1 Low, Self-humbling Thoughts, are suitable to an high and exalted state. Thus *Jacob* suted his thoughts to his estate, when God had multiplied him into two bands, he thought himself less than the least of all the Mercies and Truth which God hath shewed him; and *David*, when he was King, he had low thoughts of himself and his Family, *Who am I, and what is my house, that God hath brought me hitherto?* and *Solomon* when he succeeded his Father in his Throne, he thought himself but a little Childe; and that he knew not how to go out, or come in. *Mary* thought of her low estate, when she was highly honoured to be the Mother of Jesus. *Paul* thought himself to be nothing, when he was in nothing behind the chief Apostles. Gen. 32. 10.
2 Sam. 7. 18.
1 King. 3. 7.
Luke 1. 48. 1
2 Cor. 12. 11

2 Liberal thoughts are suitable to a full estate.

Thus *David* and his people suted their thoughts of giving liberally towards the building of the Temple; and the Disciples at *Antioch* had thoughts of liberality according to their ability, to send relief to the brethren in *Judea*. *The liberal man deviseth liberal things*, saith the Prophet. His thoughts and projects are, how to exercise his liberality; having received many goods, how to do much good with them, and thereby lay up for himself treasures in Heaven. How to honour God with his substance, and with the first fruits of all his increase. 1 Chron. 29.
Ezra. 2. 68, 69.
Act. 11. 29.
Isa. 32. 8.
Prov. 3. 9.

Well-

1 Chron. 29.
18.

Well-advised, contriving, disposing thoughts are futable to the business ye have to do for God or Man. *David* begged of God this sute of thoughts for himself and his people, as a constant habit or frame of Minde, fitly disposing them to the work God had for them to do; *Keep this for ever in the imagination of the thoughts of thy people*; that is, this readiness of Minde to devote themselves, and all they have, to thy service, and prepare their hearts unto thee:

Psal. 22. 6,
7. 8.

Act. 20. 23.
24.

4 Humble, patient, contented thoughts are futable to a low afflicted condition. Thus *David* suted his thoughts to his state when he was in great distresses; *I am a worm* (saith he) *a reproach of men, and despised of the people.* *Paul* did the like, when the Holy Ghost witnessed, in every City, that bonds and afflictions waited for *Paul*, none of these things troubled his minde, neither did he think his life dear unto himself, so that he might finish his course, and fulfil the Ministry he had received of the Lord:

Lam. 3. 39,
40.

Psal. 119.
71.

Verse. 75.

Low thoughts are very futable and seasonable to a low condition, whether by necessities, or sickness, or reproaches, or persecutions. To have your mindes levelled to your states, and laid as low as they, even when they are at lowest. Inquisitive thoughts after the cause of your afflictions, by the search and tryal of your ways; submissive thoughts to Gods strokes; good thoughts of Afflictions, that they are for your good; *David* thought so, *It is good for me that I have been afflicted*; and good thoughts of God for afflicting you; *David* had such — *I know* (saith he) *that thy judgements are righteousness, and that thou in faithfulness hast afflicted me.* Do-
cible

cible thoughts, to be taught of God how to profit by them; for thus saith the Lord, *I am the Lord thy God that teacheth thee to profit, which leadeth thee by the way that thou shouldest go.* Isa. 48. 17.

Such thoughts as these are suitable to an afflicted condition.

5 Itinerary thoughts of your journey to Heaven, and the way thither, are suitable to your Pilgrim state on earth. Thus David suted his thoughts to his condition, *I am a stranger upon earth, hide not thy Commandements from me; that is, shew me the path of life, the way to Heaven.* Psal. 119. 19.
The Patriarks considering they were strangers and Pilgrims on the earth, thought of, desired, Heb. 11. 13, 14, 16. and sought a better Country, that is an Heavenly.

So much of suting your thoughts to your conditions, both temporal and spiritual.

2 Sute your thoughts to the Dispensations of Providence; briefly thus,

1 Thankful thoughts are suitable to benefits received from God. Thus David suted his thoughts, when he studied Retribution, *What shall I render unto the Lord for all his benefits towards me?* Psal. 116. 12.

2 Admiring thoughts are suitable to mercies extraordinary, or unexpected. Thus Abrahams servant suted his thought to that remarkable passage of Providence, that the Woman should come to the Well with her Pitcher upon her shoulder, where he and his camels were, whom God had designed to be a Wife for his Masters Son. -- *The man wondring at her, held his peace.* Ad- Gen. 24. 14, 21.
miration at that Emergency of Providence silenced him.

Pfal. 119.
120.

Hab. 3. 16.

3 Aweful trembling thoughts are futable to Gods Judgements, either executed or threatened. *David* put on this fute of thoughts, *My flesh trembleth for fear of thee, and I am afraid of thy Judgements;* that is, both of his hand, and of his mouth. When *Habakkuk* heard Gods denunciations of grievous Afflictions against his people, he was moved with much fear, his heart trembled, his lips shook, and he was consumed with inward grief.

Pfal. 107. 43
Pfal. 62. 9.

4 Observing and considering thoughts are futable to the greatness and variety of Gods Dispensations. *David* hints this when he saith, *Who is wise and will observe those things?* (that is, the works of God) *even they should understand the loving kindness of the Lord* — and they shall wisely consider of his doings.

5 Improving thoughts, to make a holy use of all Gods dealings with us, and of all occasions and occurrences, are very futable to the dispensations of Gods providence.

7 Rule.

The Seventh Rule is, Imprint your Thoughts in your hearts, or make impressions upon them, to stir up Affections futable to your Cogitations, that the one may answer to the other, as the Eccho to the Voice, and the Imprels to the Seal. So think of things as your Mindes may affect your Hearts. So think of God, his Majesty, Glory, Holiness, as to make your hearts fear and reverence him; of his Love, Goodness, and Patience towards you, to ingage and enlarge your hearts in faith, love, and obedience to him. So think of Christ, his loveliness in himself, and love to you, his fulness, freeness, sweetness; as to ravish your hearts with him, and draw out your

your hearts after him, in panting desires to enjoy him in your bosomes, as your beloved and the delight of your souls.

So think of the Holy Ghost the Comforter, in your Mindes, as to draw him down into your hearts, or to put them into a looking, waiting posture for his coming to you, according to Christs promise.

So think of the Word of God you hear, or read as to hide it in your hearts (as *David* did) that it may be in you the ingrafted Word, and set your affections upon it, as *David* did, who said, *O how I love thy Law? thy Law is my delight.* John. 15. 26. Psal. 119. 11. Jam. 1. 21. Psal. 119. 97. 172.

So think of the works of God, especially of his Judgements, and of his Mercies to you, as ye may sanctifie God in your hearts, by dispositions suitable to them, as joy and praise, or fear and trembling, as you may taste his goodness.

So think of the vanity of the World, and of all the Creatures, as to shake your hearts loose from all things here below, it makes you set your affections on things above.

So think of your sins, as to humble your hearts, and melt them into godly sorrow for them.

So think of your selves, your owne Vileness, Emptiness, as to make you loath and abhor your selves. So think of the beauty of Holiness, as your hearts may fall in love with it, and follow after it. So think of Heaven, that your thoughts may be as pullies to winde up your affections from Earth to Heaven, and your hearts may have some taste of Heavens joyes, the first fruits of Celestial *Canaan* — and of Hell, as to make your hearts tremble at the thoughts of Hell-Horrors, and

and Torments, and to avoyd the way that leads thither.

Quest. *Why should we work our thoughts thus upon our hearts?*

Ans. For three Reasons.

2 Because Cogitations and Affections are mutual causes, or do mutually beget and excite one another. As all waters come out of the Sea, and run into it again; so thoughts proceed out of the heart, as the spring or beginning of them, and should return to the heart, as the end of them, to make that better.

Because the Heart is a Book, or fleshly Table, and the Affections are letters, or characters to write down your thoughts in, to make them legible, and keep them safe as Records, which else would vanish speedily.

3 Thoughts are that to your Affections, which striking of fire is, to kindle them, or bellows to blow them up. Good thoughts should both inkindle, and inflame good affections;

Psal. 39. 3. *While I mused (saith David) the fire burned, my heart was hot within me.* The spreading of your thoughts by close application upon your hearts, puts life and heat into your affections, as the Prophets stretching himself upon the *Shunamites* dead son, made his flesh wax warm, and quickened him: Or is it like the Hens sitting on her Eggs, to warm them, and hatch young ones; or like laying of Oyl upon a benumbed member, and rubbing it in. Thoughts put good Objects, as meat into the mouth of the heart, and the affections chew them, and suck sweetness out of them. Hereby a Christian comes to favour the things that are of God. *Dauids meditation of God*

a King. 4.
34. 35.

filled

filled his soul, as with marrow and fatness, and his thoughts of Gods Word filled his heart as with a hony comb; *How sweet are thy words unto my taste? yea sweeter than hony to my mouth.* Then think of that which is good, until you taste sweetness in it, and feel your hearts warmed with it. Psal. 63. 5, 6.
Psal. 119.
103.

The Eighth Rule, is, Practice thoughts, or Rule. 1
do what you think, as *Nathan* said to *David*, do all that is in your hearts, for God or man, or for your generation, according to the will of God. Do you think to perform duties, to believe, repent, obey, pray, hear? do it; Practice your thoughts of faith, repentance, obedience. So did *David*, *I thought on my wales, and turned my feet to thy testimonies*; as if he had said, I acted and accomplished my thoughts. When you are sick, do you think to lead new lives, and forsake your old sinful company and courses; do it; Practice reformation when God gives you recovery: when you are hearing or reading Gods Word, and God fastneth something upon your thoughts for the wel-ordering of your course; do it presently; reduce those thoughts into actions: Or when upon any remarkable Judgement of God, your hearts smite you for some sin you are subject to, and you think to leave it; do so, leave it, take that warning or hint, and actuate this thought, *Sin no more, lest a worse thing come unto thee.* 1 Cron. 17. 2
Psal. 119. 59.

Reas. 1. Because thoughts resolved are promises to God, as words are to men. We are debtors to God by them, and they oblige us to performance of them (though thoughts be little and light things in themselves) as a man may be

Mat. 5. 26.

be a debtor for a farthing, as well as for a penny, or a pound, or be cast in Prison for debt, and not come out thence, till he hath paid the uttermost farthing.

Reas. 2. This is to realize your thoughts, and turn them into deeds. This is the last and best end of thoughts. And if your mindes be full of good thoughts (and ye put them in execution) they will fill your hearts with good affections, and your lives with good works.

9 Rule.

3 The Ninth Rule is, Prove your thoughts, not only whether they be good or evil, or vain in themselves, but whether they be your own or no (whatever they are) for which you must be countable to God.

The reason of this Rule, is, because a man may have good thoughts in his minde, and they not be his own, nor he better for them; and a man may have evil thoughts in his minde, yet they not be his own, nor he worse for them, nor be charged with them.

Quest. How may we know what thoughts are our own?

Ans. I will give you three marks of them. Those thoughts are your own,

1 Which have their spring or root within you, from which they grow, as fruits from your own trees, and flow as waters out of your own Well. Thus the Evil and Earthly thoughts that are in the mindes of wicked men, are their own; because they have the root of them in themselves, that is, wickedness and the World in their hearts. For out of the heart proceed (saith

Mat. 15. 19.

Christ) murders, adulteries, theft, false-witness, blasphemies. And though good thoughts come some-

sometimes into their minds (as of God, Christ, Heaven, Repentance, &c.) yet they are not theirs, because they arise not from any principle within them, but are only cast in by God. They are no fruits of their tree, nor streams of their fountain; they are not habitual in them, but only accidental or adventitious to them; strangers to them, none of the familiars of their bosomes. A wicked man hath not such a root within him, as to bear a good thought. His heart is full of worldly cares and lusts, which are like thorns and thistles, how can he gather the Figs and Grapes of good thoughts from thence? It is both natural and habitual to him, to think evil; and to minde earthly things; whereas, if the good thoughts that be in your minds arise within you, out of your hearts, from an inward inclination or disposition of your souls to good things, so that the spring of them is in your bosoms, then they are your own; the crop of your own ground, the flower of your own garden, the fruits of your own tree.

2 Those Thoughts are your own; which though they be cast into your minds, yet they finde ready entertainment within you, as being suitable to your natures, and so become yours.

A good man may have evil thoughts (as of Blasphemy, Atheism, Murder, and other horrid sins) cast into his minde by Satan, yet if he do not at all consent to them, or comply with them, but abhor and abandon them presently and utterly, and cry out, as the forced Damoſel, for help against them, then he may disown them, and disclaim them as not his. *Paul* disowned that sin he did commit, to which he gave no consent, but

Deut. 22. 24,
27.
Rom. 7. 15.)

Verse 19.

Verse 24.

Verse 29.

hated it, and would not do it, and cried out for help against it, *O wretched man that I am* (saith he) *who shall deliver me? Now if I do that I would not, it is not I that do it, but sin that dwelleth in me.*

Evil thoughts are not your own, when they are unsuitable to your souls (through Grace) and ye give them no entertainment, but hate them, and weep for them, and shut them out of your minds.

Good thoughts (of any subject) though they be cast into your minds upon any occasion, by God or man, friend or foe, if your bosome be ready to receive them, and cherish them, and they are within you, as in their proper place, as seed in the ground, and as meat in the stomach, then they become your own.

A wicked man may have good thoughts in his minde sometimes, yet they may not be his own; because, though they are cast in by an Ordinance, or by a Providence, yet they are not welcome to him, they sute not with his nature. They are in his minde, as in a strange place, as wind in the hollows of the earth, which rumbles and shakes the earth, and is not quiet till it break forth, or as a Thunderbolt in the clouds, which makes an eruption with violence.

Good thoughts sometimes cause as it were an Earthquake and Thunderings in the minde of a wicked man, as thoughts of righteousness, temperance, and judgement to come, did in Felix minde, when Paul reasoned of them, Felix trembled. They will not stay there, but be gone, as strangers hasten from the houses where they are discourteously used.

A wicked man carries himself strangely to good

good thoughts, grows weary of them, and huncheth them, and doth not cherish, but rather extinguish them, and cast them out.

Those thoughts are a mans own, which he hugs and imbraceth with delight, as suitable to his heart.

Those thoughts are not a mans own, which he hates, rejects, and puts by, as unsuitable, unacceptable, unwelcome, yea contrary to him.

Upon this account, good thoughts are not a wicked mans own, because he doth not entertain them kindly. Evil and vain thoughts are nor a righteous mans own, because he rejects them utterly, and bewails them bitterly.

3. Those thoughts are your own, which abide with you, and bring forth fruit in you.

If good thoughts dwell in your minds, you study them, and they possess you, the thoughts are called the possessions of the heart, as how to think of God, and Christ, and Heaven, &c. Job 17. 11.
מורשי
לבבי as right as ye ought; if they leave a good taste and savour in our souls, and bring forth fruit in you that remains; if you print them in your hearts, and practice them in your lives, and they make you more holy, humble, obedient, patient; then they are your own.

If good thoughts do not stay with you, but are soon gone, and pass through your minds as water through a sieve, and they leave your minds as they found them, and your hearts are never the better nor holier for them, then they are not yours. Yea, though they be good thoughts in themselves (for the matter of them) if they thus vanish away, they are but vain thoughts to you.

Therefore evil and vain thoughts are a wicked

mans own, because they are permanent with him, many daies and nights, his minde insists and dwells upon them, and is never weary of them: Jer. 4. 14. vain thoughts were *Jerusalems* own, because they did lodge within her.

The good thoughts that come sometimes into the minde of a wicked man are not his own, because they are transient, and pass through his minde, as a Traveller through a Town, that doth not tarry; suddenly come, and presently gone. Or he thinks them, and unthinks them again. When a man thinks of God, but serves him no better; and of Christ, but loves him no more; of Sin, but doth not forsake it; of Holiness, but doth not follow after it; of Death, but doth not prepare for it.

The unprofitableness of good thoughts in you, prove them to be not your own, because you are no better for them.

Object. *These are good Rules, but how shall we be able to practise them?*

Conduces to the practice of these Rules.

Ans. Three things conduce thereto

1. Renovation of Minde.

2. Renewing of Strength.

3. Conscience of Thoughts.

Eph. 4. 23.

1. Renovation of Minde. *Be ye renewed (saith Paul) in the spirit of your minds; that is, in the inward frame and disposition of the Minde, and in all the powers of it, as in the*

- 1. Apprehending and conceiving power.
- 2. Meditating and Thinking power.
- 3. Consulting and Deliberating power.
- 4. Reasoning and Discoursing power.
- 5. Remembering and Retaining power.

Beg of God Grace to new mould your Minds into

into a holy, spiritual, and heavenly frame, that will be fit to produce good thoughts every day, as a good Tree is to bring forth good fruits. Then the minde will run habitually on God, and good things, whereas the old minde is able and apt to frame within it self only Old Thoughts, as the Old Man is to do Old Works. When Grace is the Law of the Minde. (*Rom.* 7. 23. 25.) it subdues the thoughts in obedience to Christ.

2 Renewing of strength from God daily; for we are not sufficient, saith *Paul* (the word signifies fit, or rightly disposed and able) of our selves to think any thing, no not one good thought, if that could save us — but our sufficiency (or idomeity and ability) even for thinking good thoughts, as well as for speaking good words, or doing good works, is from God; therefore go to God for sufficiency, and strength to govern your thoughts well, and to put the Rules in practice given you for that end. For there is a natural weakness, and indisposedness in mens minds, to raise holy Meditations from temporal occasions; or to digest what they see, and hear, into spiritual thoughts.

3 Make conscience of your thoughts, what you think, even when you go up and down, as well as what you speak, or what you do; for this will keep evil out of the eye, and precipitancy out of the minde.

4 To make conscience of your Thoughts, will keep evil out of your eyes, (as Pride, Envie, Covetousness, Uncleanness, &c.) and cause you to make a covenant with your eyes, to shut them upon tempting objects, that they may not let them

them upon tempting objects, that they may not let occasions of Sin into the Soul. So did Job, *I made a Covenant with mine eyes, why then should I think upon a Maid?* and cause your eyes to cease from sin. When your minds walk after the sight of your eyes, and your eyes cannot see the occasions, or hints of sin (as beauty, profit, pleasure, or the like) but presently your thoughts are intangled, and engaged, and run after the same, when the loyns of your minde are ungirt, and your thoughts are let loose to run at randome, and have not conscience set over them as a Guide, Overseer, and Governour; then

2 Pet. 2. 14. your eyes will be full of Adultery (or of the Adulterers, as the word signifieth) the harlots will dwell, or sit in them, and they cannot cease from sin, from wandering and gazing upon such Objects as will fill the minde with Vanity, and feed lust in the heart. The eyes cannot but be wanton and wandring, so long as the thoughts are loose, and unguided, and go a whoring after the eyes.

Numb. 15.
39.

2 Conscience of thoughts will prevent precipitancy, or hastiness of minde, suddenness, rashness, and unadvisedness of thoughts. Hastiness is hurtful to the minde, as well as to the heart, and is prejudicial to the thoughts as well as to the words, and makes you subject to err and mistake in both, and so makes work for repentance. When *Zophars* thoughts put him upon a sudden reply to Job, for this, (saith he) *my haste is in me*; though what he spake then touching the portion of the wicked was very true, yet he mis-applied it to Job both unjustly and uncharitably; for Job was not wicked, though

Job 20. 2.

Job 10. 7.

though he was afflicted very sore, *I said in my* Psal. 31.22.
haste, saith David, that is, in the precipitation of
my minde, or in the haste and suddenness of my
thoughts, I am cut off from before thine eyes, never-
theless thou heardest the voice of my supplications. As
to make conscience of your words, will cause
you to consider before you speak, Hence the Prov. 15.28.
heart of the wise studieth to answer; so to make
conscience of your thoughts will make you take
heed what you think, and study to think as well
as to speak, and not to be hasty either in minde
or in mouth.

Having shewed the Preparatives to, and the Rules of the Government of the Thoughts, the third thing is the Reasons for it, why you should thus guide and keep your thoughts with all diligence. I shall give you five.

Reas. 1 Because the minde is the Guide of the heart, for it presents objects to it, as good or evil, as amiable or odious, to be followed or fled; the Will follows the dictate of the Intellect. Hence,

1 The minde makes the man — *as he thinks in his heart* (saith the wise man) *so is he.* If his Thoughts grudge at others prosperity, he is an envious man; if they be unchaste, he is an adulterer; if they be high, he is a proud man; if his thoughts be greedy or griping, he is a covetous man; if bitter, he is a revengeful man. Prov. 23. 7.

2 Out of it are the issues of life. Thoughts are the spring; words and works, the streams that flow from it, are the seeds, and all mans waies are the fruits of his thoughts, whether they be good or bad. The Jews walked in a way not good, when they walked after their own thoughts. Prov. 4.23. Deut. 15. 9. Ezek. 38. 10. 11.

Is. 65. 2.
Prov. 21. 5.

thoughts: *The thoughts of the diligent tend only to plenteousness, saith Solomon. Working thoughts will make men diligent in their callings.*

Reas. 2. Because the righteous, and the wicked, the upright and the hypocrite are differentiated and distinguished by their thoughts. This will appear upon a triple consideration:

1 That outward actions are done equally by good and bad. There are no outward acts so good, but Formalists, Hypocrites, and Justitaries have done them for the matter of them, as Fasting, Prayer, Alms, refraining from gross sins. And there are scarce any outward acts so bad, but some godly persons have sometimes done them.

But though outward works be common between them, yet their thoughts are proper and peculiar to each of them.

2 Many restraints lye upon the outward man, to over-awe it, and keep it from evil, in word, deed; and carriage; as fear of men, of shame and disgrace; or fear of Law or punishment, that the things they do, or say, may come to be known, and they may be called to account for them. These, and the like, keep men in from saying and doing what they have a minde unto.

Also several weights hang on the outward man (like those on a Clock or Jack) to move and press men to good, in speech, in action, and in deportment, as praise of men, applause, credit, or profit and reward, or correspondence with them that are good. These, and like move many, both to speak, and to act good sometimes, to which they have no inclination, nor propensity at all in themselves.

3 Now there is a liberty for mens thoughts to form themselves according to their genius, or the natural frame, or bent of their own spirit. A man is at liberty within himself; to think freely what he pleaseth, not absolutely, but in three respects.

1 None knoweth his thoughts but God, and 1 Cor. 2. 11. his own Spirit, they being secret and locked up in the Cabinet of his own bosome.

2 A man is not bound to give account of his Thoughts to any but God, who is the supreme and sole Lord of the Soul, and the searcher of the heart and Reins.

3 A mans thoughts cannot be over-awed, or kept from evil, by any outward restraint, or curbs, as fear of shame, or punishment.

Nor can they be prest to good by any outward Motives, or Attractives, as praise of men, profit, &c.

The thoughts are free both from these curbs and weights. All the World cannot hinder a man from contemplating or acting those Evils in his Thoughts, which he is afraid, and ashamed to commit openly; because mens thoughts are exempted wholly from the Laws and Courts, and Cognizance of men, for shame and punishment from men; Hence they pay it with thinking, even that which they dare not either say or do.

Whereas if there was a window in mens breasts, that others might look in and see what they think in their minds, as well as what they do with their hands, then men could have no more freedom for their thoughts, than for their words, or works,

Hence

Hence it appears, That the Thoughts shew, most certainly and clearly, the true state, constitution, and temper of the Soul (whichever it be good or bad) they being the first fruits, and immediate products thereof, as the first Urine, and the pulse indicate the state of the body; and that the Thoughts are the distinguishing Character of the man.

Hence the difference between mens insides and outsides, between what they do, and what they think, is very great; because they act often from outward Principles, (in eschewing evil, and doing good) which hang upon them like leaden Weights, and press them to what they do, so that they are under a force; but they think freely from an inward principle, even the proper bent or bias of their own spirits, whatever it is. See it in the Pharisees, they had a fair outside, they washed the outside of the Platter, they fasted, prayed, gave Tithes, and Alms, and appeared outwardly righteous before men, but the principle from which they acted was outward, as well as their appearance, for all they did was to be seen of men, and to have glory of men.

Mat. 6.

Luke 18. 12.

Mat. 23. 28.

Mat. 6. 2, 5.

What was their inside? their thoughts, and hearts? very bad and foul, full of Hypocrisie and iniquity, because that was secret; men could not see it, nor look within them, nor shame nor abhor them for it. Fitly did our Saviour compare them to painted Sepulchers, which indeed appear beautiful outward, but within are full of dead mens bones, and of all uncleanness,

Mat. 23. 28.

Verse 27.

○ If then ye would approve your selves righteous before God, you must order your thoughts aright, for this is the Character of a righteous man,

man, his thoughts are right; and of an upright Prov. 12. 5.
 man, he dare put his thoughts to God for Tryal, Psal. 139.
 as David did, *Search me, O God, and know my* 23.
heart, try me, and know my thoughts, and see if there verse 24.
be any way of wickedness in me. Whereas the
 thoughts of the wicked are sin, and they are an Prov. 24. 9.
 abomination to the Lord.

Reas. 3. Because ye may have help from men
 to rectifie your words, deeds, and carriage, by
 their reproofs, counsels, and examples; they
 being observers of your faults, or failings there-
 in. Only God knoweth your thoughts, and
 the errors of them; they are hidden from all
 men, no friend can tell, or give you a jogg when
 you think amiss, that you may amend; you can
 have help only from God, and his Grace, to re-
 ctifie your thoughts, therefore you have need
 be more watchful over them, to order them
 well.

Reas. 4. Because God looks not so much on
 the face and hands, as on the minde and heart;
 and observes, not only what men do or pretend,
 but what they think and intend. God weighs 2 Sam. 16. 1
 mens thoughts in a scale, and writes them down Prov. 16. 2.
 in a Book — a Book of Remembrance was writ- Mal. 3. 16.
 ten before him, saith *Malachy*, for them that
 thought upon his Name.

Men judge of our thoughts by our speeches
 and actions, but God judgeth of our words and
 works by our thoughts, as he did of *Sennacheribs*
 invasion of *Judah* by his intention. God sent
 him against the Hypocritical Nation of the *Jews*,
 to scourge them for their sins, *Howbeit*, saith
 God, *he meant not so, neither doth his heart think* Isa. 10. 7.
so; his thoughts were not to execute Gods Will
 and

and Work therein, but to satisfie his own cruel and ambitious desires, in the conquest of Nations, and destruction of persons.

Gen. 22. 16.
17.

God accounts the thing as done, which is intended and resolved to be done, but not actualized, if either he will not put us to it, (upon this account God accepted *Abrahams* offering up his Son *Isaac*, as done, because thou hast done this thing, and hast not with-held thine only Son, &c.) or we want power to perform it; for if there be first a

2 Cor. 8. 12.

willing minde, saith *Paul*, it is accepted according to that a man hath; - and not according to that he hath not. God took it kindly from *David*, and commended him for it, that it was in his heart to build

1 King. 8. 18.

God a house, though God would not accept it at his hand, yet he approved it at his heart, as appears by the promise God made thereupon, that he would build him an House, that is, establish the Kingdome in his Posterity, as a reward of his pious intention of building God a House.

9 Sam. 7. 11.

Reas. 5. Because the keeping of our thoughts is a means of keeping all the Commandements, every one of which injoyns us to order well our thoughts about it (or in the particulars of it) as our first act of obedience to it.

Neglect of Government of the Thoughts proves a breach of all the Commandements.

Obj. Some may say, thoughts are free, and pay tribute to none; why should we make such a business of the Government of our Thoughts?

How
thoughts are
free, and
how not.

Answ. Though they be free from the knowledge and Laws of Men, and from outward restraints and constraints (as hath been shewed) yet they are not free for us, to think any thing

thing whatever we please, whether good or evil, profitable or vain. This is evident upon two grounds.

1 If we consider, from what, thoughts are not free.

2 That thoughts are sins.

First Ground, thoughts are not free;

1 From the Knowledge of God; for he knows them all exactly, &c. (as hath been proved.) *I know the things* (saith God) *that come into your minds*, O house of Israel, every one of them. Ezek. 12. 3.

2 Nor from the judgement of God; for God will judge our thoughts as well as our words or works. God hath appointed a day, wherein he will judge the secrets of men (that is, even their secret thoughts) by Jesus Christ, and make manifest the counsels of the heart. Rom. 2. 16.

We must be accountable to God for our thoughts as well as for our works; yea of every vain thought, as well as of every idle word, we must give account to God at the day of Judgement. Then the whole volume and rabble of our vain and evil thoughts shall be laid open to our eternal shame, before God, Angels, and Men, if we do not repent of them and reform them here, 1 Cor. 4. 5.

3 Nor are thoughts free from punishment, either here or hereafter.

1 Not here; For God punisheth men in this life, for their vain and evil thoughts, as well as for their wicked works, God drowned the old world, not only for their cruelty, adultery, oppressions, and such like enormous crimes; but even for their evil thoughts, which God alledgeth as one of their sins, which most provoked

Gen. 6. 5. voked him, scil. by the multitude and continuance of them, and pull'd down the deluge upon all their heads — God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually, and it repented the Lord that he had made man — and the Lord said, I will destroy man from off the face of the Earth; man and beast, and the creeping thing, and the Fowls of the air, for it repenteth me that I have made them. Oh that all men would wisely consider,

1 That Mans evil thoughts made God repent he had made man.

2 That vain and evil thoughts brought the deluge of destruction upon the whole World, not only of men, but of beasts, birds, and creeping things, a few only excepted, whom God shrou up and saved with Noah in the Ark; who then dare say that thoughts are free?

Jer. 6. 19. he Ponder also that place, *Hear, O earth, saith God, behold I will bring evil upon this people, even the fruit of their thoughts, q. d. I will punish them, not only for their great and mighty sins, as Idolatry, Adultery, Apostasy, and the like; but even for their vain and evil thoughts, the fruits of deserts, and event whereof, are my judgements.*

2 Nor hereafter. Thoughts are not free from the damnation of Hell fire. Yea God will punish men in Hell, not only for their thoughts, but by their thoughts, as the tormentors and executioners of the damned; as thoughts of their sins and miseries, and of the Saints felicity, of the power, wrath, Majesty, holiness and justice of God, and of their former comfortable enjoyments upon earth; was it not a torment to Devils when

when he was in Hell in torments, and could not Luke 16. 23,
 get a drop of water to cool his scorched tongue, 24, 25.
 to remember (as *Abraham* bid him) that he in
 his life time received his good things? Accusing
 thoughts are hellish torments, the Scorpions
 wherewith the damned are lashed. The worm
 of Conscience is bred in their thoughts, which
 perpetually gnaw their hearts. Are thoughts free
 then? or are men at liberty to think what they
 please? no more then they are at liberty to go to
 Hell, and there to be tormented in everlasting
 flames.

4 Nor are thoughts free from the Law of Rom. 7. 14,
 God, which being spiritual, bindes the thoughts
 and inward man to good behaviour (and sets
 bounds to them) as Mens Laws binde mens
 Tongues and Hands. Gods Word judgeth, and Héb. 4. 12.
 discovereth mens thoughts, therefore said to be
 a discerner of the thoughts, and intents of the
 heart, and reproves them, as Christ did the
 Scribes — who knowing their thoughts said,
wherefore think ye evil in your hearts. Mat. 9. 4.

5 Nor are thoughts free from the Govern-
 ment of Christ in the soul, nor from the Scepter
 of his righteousness, *scil.* his Grace and Spirit
 there. When Christ set up his Throne in your
 hearts, it is his work and business to cast down
 every imagination, and all high things, that ex-
 alt themselves, and to bring every thought to
 the obedience of himself. Mans Soul is Christs 2 Cor. 10. 5.
 house to dwell in, his bed to lye in (whereof the
 Thoughts are as it were the beds-head, and the
 Affections the feet) his Throne to rule in. Now
 Christ loves not to dwell in a foul house, full of
 dust-heaps and cob-webs (such like are vain and
 evil

evil thoughts in the minde) nor to lye in a polluted bed, nor to sit upon an usurped Throne. Evil and vain thoughts foul Christs house, defile his bed, and intrude into his Throne, and would be his Corrivalls to both.

6 Lastly, Thoughts are not free from your own Consciences, from the over-sight and rule of them, for that is Consciences charge and task, from checks and accusations for them, for the Conscience will accuse for vain and evil thoughts, as for idle and sinful words and deeds. Conscience also is a Book wherein a mans thoughts are written down. This is one of the Rom. 2.15. Books that shall be opened at the last day, out of which the dead shall be judged. Rev. 20.12.

Seeing then thoughts are not free from Gods Knowledge, Judgement, Punishment, and Law; nor from Christs Government, nor from the power of Conscience, surely thoughts are not free, for men to think what they please.

The second Ground is, Thoughts are sins, (*viz.* such as are evil and vain) as well as such like words or deeds. For,

1 They are transgressions of Gods Law. In every Commandement, where Evil or idle words and deeds, there vain and sinful thoughts are forbidden also.

2 Sin is of an Homogeneal nature, every piece and parcel of it is sin, and hath in it the nature of the whole, as every drop of water is water, and the least spark of fire is fire. Theft, Murder, Adultery in the thought is sin, as well as in word or deed.

3 Evil and vain thoughts have the proper effects of sin. As,

1 They

1 They defile your minds (spiritual pollutions are the worst) and if ye be not cleansed from them, ye cannot be saved. Jer. 4. 14.

2 They destroy you, and except ye repent of them, they will not be pardoned. Peter bid Simon Magnus repent, not only of his Simony and Bribery, but of the vain and evil thoughts of his heart, Repent of this thy wickedness, and pray God, Acts 8. 22. *If perhaps the thought of thine heart may be forgiven thee.*

3 They spoyle your best duties (as Praying, hearing the Word, receiving the Sacrament) and make them stink, as dead flies do the Apothecaries Box of Oynment. Vain and wandring thoughts remove the heart farr from God in them; if ye do not resist them, ye can receive no benefit, or comfort by any Ordinance. Ila. 29. 13. Ezek. 33. 31.

4 They detain you from God, and till ye forsake your evil thoughts, ye cannot turn to God, nor obtain pardon. *Let the unrighteous man forsake his thoughts, and turn unto the Lord, and he will have mercy on him, and abundantly pardon.* Ila. 55. 7. The forsaking of vain and sinful thoughts is the beginning of Conversion, or that inward change which bringeth forth a reformed life; Repentance is a change of the thoughts.

They detain you from the Word of God, from imbracing and imbosoming it. Unless we hate vain thoughts, we cannot love Gods Law. *I hate vain thoughts, saith David, but thy Law do I love.* Psal. 119. 113.

5 They are a provocation and abomination to God. If we do not abandon them we cannot please God — *The thoughts of the wicked, saith Solomon, are an abomination to the Lord.* Prov. 15. 26. Ila. 65. 23.

that walk after their own thoughts, provoke me, saith the Lord, to anger, continually to my face. God gives up those to vain imaginations, who take liberty in their thoughts.

Obj. Thoughts are but light and small, not considerable?

Ans. Yet are they multitudinous, yea, infinite, the number of them compensates the lightness, and littleness of them, and so aggravates them, and makes them heavie. Many littles make a mickle; grains of Sand are little, but a heap of them put together is very heavy, Job hints this; when he saith, O that my grief were weighed, it would be heavier than the Sand. So are vain and evil thoughts, though small, yet many, that makes them heavy.

These things well weighed will convince us, we have cause to be deeply humbled before God for our Thoughts, even for our vain wandering, impertinent, incoherent thoughts.

Thus much for the Government of the Thoughts.

Now follows the Government

of the

AFFECTIONS.

IN which we shall proceed in the same Method as before, to shew

- 1 Preparatives to it.
- 2 Rules for it.
- 3 Reasons for it.

1 Pre-

1 Preparatives to the good Government of the Affections, are

- Three, { 1 Soundness of Minde.
2 Sanctity of Will.
3 Subjection of Sense and Appetite to Reason.

Preparatives to the Government of the Affections.

The first Preparative is Soundness of Minde, to be able to discern between good and evil, Natural, Moral, and Spiritual; between shews and substance, appearance and reality; and to make a right judgement of objects, whether persons or things; and to know clearly and distinctly, not only the task and office of the Minde: but what are the proper objects, acts, ends and bounds of every faculty of the Soul, both Rational and Sensitive, and the right manner and order of their several actings.

That this will prepare you for the Government of your Affections, take two Reasons for it.

Reas. 1. Because the Will chuseth or refuseth objects, and the Affections embrace them, or resist them, as the Minde apprehends good or evil in them; and as the apprehensions in the minde are weaker or stronger, so the Affections are hotter or cooler.

Reas. 2. The minde is furnished and commissioned by God to be a Counsellor to the Will and Affections in all their Motions; for they must act by Counsel, as God doth, *who worketh all things after the Counsel of his own will.* Ephes. i. 13 The head hath brains for them, and to be a guide to them, to go before them, and shew them their way, as the hee-Goat before the flock; and to be for eyes to them, as *Moses* intreated *Hobab* to be unto *Israel* in the Wilderness. Numb. 10. 31. The Minde is

Mat. 6. 22. the light of the Soul, as the eye is of the Body,
 or that to the Will and Affections, which the
 eye is to the members (as hands and feet) to
 guide them. As the Eye seeth for the whole bo-
 dy, all the other members being blinde; so the
 minde understands for the whole Soul, and hath
 light and sight in it, to direct all the faculties in
 all their Acts. If the eye be darke, how great
 Mat. 6. 23. is that darkness? If the minde be without under-
 standing, the man is brutish. If the blinde lead
 the blinde; if a blind Mind lead a blind Heart,
 blinde Will, and blinde Affections, both shall
 Mat. 15. 14 fall into the ditch. *That the Soul be without know-*
 Prov. 19. 2. *ledge (saith Solomon) is not good;* for if the Minde
 do not understand aright; the Will and Affe-
 ctions cannot chuse or refuse a right, *Viz.*
 chuse good, and refuse evil; nor move aright.
 Though the Affections hang as weights on the
 Soul, which press and put it on, the Minde is the
 master wheel, that guides all the other wheels of
 Soul-faculties in their motions; though they be
 like sails to the Soul; the Minde is the helm
 that steers the course of it. Though Affections
 be the feet of the Soul to carry it to God and
 good, yet the Understanding is eyes to it to guide
 them, and see their way for them, and shew it to
 them. These two faculties of the Soul, the
 Minde and the Will, are like the two men, the
 one was blinde, the other lame; The blinde man
 carried the lame, was feet to him; The Lame
 man guided the blinde, was eyes to him: thus
 the Affections carry the Minde as its feet, and
 the Minde guides the Affections as their eye,
 and instructs them in the way they are to go. A
 good Understanding makes a good Will, and
 good

good Affections. If the minde be not right nor single, the Heart will be double and deceitful; the Will and affections will be crooked. When the Judgement is corrupted, and calls good evil, and evil good, the Will and Affections are perverted, and imbrace evil for good, and refuse good for evil, substance for shadows, kernels for shels. Illumination of the Minde is requisite to the regulation of the Will and Affections, as the rising of the Sun is to the making of the day. Would you govern your Affections well? beg of God the Spirit of a sound Minde, a good Understanding, a right Judgement.

The Second Preparative to the Government of the Affections, is holiness of Will; for this I give you two Reasons:

Reas. 1. Because the Will is the Empress, or Queen-Regent in the Common-wealth of the Soul. As Reason is the chief Counsellor, the Will is Commander in chief over all the Souls Forces, or Regiment of faculties, rational and sensitive. The Minde contrives or draws the Model of good orders for the Government of the whole Man, then the will passeth them into an act, makes them Laws, and gives life to them. *Sic volo, sic jubeo*, is the Wills motto, I will and command. When the Will is sanctified, it manageth its command over the whole man with great authority and good success.

Reas. 2. Because the Affections in man, as love, desire, fear, joy, sorrow, &c. are the Motions of the Will, the out-goings of the Heart, out of which they come immediately, as fingers out of the hand, toes out of the feet, as branches

out of a tree, or streams out of a Fountain. They are not the motions of the sensitive faculty or Appetite.

To this end take notice, that there are two sorts of Affections in Man.

Two sorts
of Affec-
tions.

1st Sensual.

§ 1 Sensual.

§ 2 Rational.

1 Sensual Affections belong to the Sensitive Appetite, are seated in the Body for the instruments of them, and suited to the body for the objects and ends of them, and are guided by the phantasy, and are common to beasts with us. The objects of them are sensible things, as meats, drinks, marriage, recreations, &c. A natural or bodily good to be obtained, or evil to be avoided.

2 Rational.

2 Rational Affections appertain to the Will, of which they are immediate Acts, directed by the Understanding; of these we are chiefly now to treat: and that these Affections are the Motions of the Will, I will prove by four things.

Col. 3. 2.

1 They are conversant about spiritual and coelestial, yea eternal objects; as God, Christ, Heaven (*set your affections on things above, saith Paul*) of which the sensitive appetite is incapable.

1 Cor. 15. 44

2 They remain in the Soul, when separated from the Body. The Saints carry their rational Affections to Heaven with them, as Love, Joy, Hope; but the sensitive Appetite will be of no use to them, after the Resurrection of the Body, because it shall be raised a spiritual Body, to be sustained without any Bodily means; and they shall have no need of any such things, about which that Appetite was here conversant, as Food, Marriage, Sports, &c.

3 They

3 They are to be found in the Angels, both good and bad, which have no Bodies, nor sensitive Appetites, *The Angels in Heaven rejoice at the repentance of sinners on earth;* and desire to look into Gospel mysteries. The Devils fear and tremble, *Jam. 2. 19.* Luke 15. 10.
1 Pet. 1. 12.

4 Paul makes the Will the seat of the Affections, and joyns them together, when he saith, *So being Affectionately desirous of you, we were willing to have imparted to you, not the Gospel only, but our own Souls.* 1 Thes. 2. 8.

Therefore Holiness of Will is an effectual Preparative to the Government of the Affections, seeing they are the Motions of the Will; and if the Will be sanctified, the Affections will be holy. If the root be holy, so are the branches; if the fountain be pure, so are the streams. *And this is the Will of God, even the sanctification of your Wills.* 1 Thes. 4. 3.

Intreat God to work in you to Will, as well as to do; to give you a good Will; or to clap a bias of Holiness upon your Wills: then they will carry all your Affections along with them, God-ward, Christ-ward, Heaven-ward. Phil. 2. 13.

Quest. *Are these rational Affections so elevated above the body, as they have nothing to do with it, no not whilst the Soul is in it?*

Ans. No, though these Rational Affections be originally and radically in the Will, yet the Will stirs up the Sensual Affections, and they stir the humors and parts of the Body, especially the spirits and the blood, and make the whole man to suffer both body and soul; hence the Affections are called Passions. How the Rational Affections work upon the Body.

Fear chilleth the blood, Anger boils it, and

makes the gall to suffer: Grief contracts and closeth up the heart, Joy opens it, and dilates it, but makes the spleen to suffer. The Affections act more or less vigorously, according to the Temperature of the Body, of the Spirits, blood, and humours therein: hence anger is so vehement in a cholerick body, fear and sorrow in a Melancholick, lusts after pleasures in a sanguine, Humours do edge or blunt the Affections, saith the Philosopher. I might multiply instances of the Affections acting upon the body, even in the Saints; as of grief in *Ezra* for the sins of the people, which made him pluck off the hair of his head and beard, sit astonished — and blush, and be ashamed to lift up his face to God — and in *David*, whose eye was consumed with grief, yea his soul and his belly; and his moisture was turned into the drought of Summer — of fear in *Habakkuk*, when he heard Gods Judgements denounced, his belly trembled, his lips quivered, and rottenness entered into his bones — of Zeal in *David*, who was consumed therewith, because his enemies forgot Gods Word — and of joy in some, which being excessive, the Heart was thereby too much dilated, and the Vital Spirits dissipated, and natural life extinguished.

Ezra 9. 3.

Verse 6.

Psal. 31. 9.
10.

Psal. 32. 4.

Hab. 3. 16.

Psal. 119.
139.

Thus, though the Affections be the motions of the soul, yet they move and work upon the body, and make it to suffer, and therefore should be well governed, for the good, not only of the Soul, but of the body also.

The Subjection of Sense and Appetite to Reason.

The third preparative to the Government of the Affections, is the subjection of sense, and of appetite unto Reason, whose office it is to direct them

them to right objects, to keep them within the bounds of Moderation, to suppress the disordered motions of such passions as arise from your natural constitution, as from Melancholy, Choler, Concupiscence; and to make the senses and the appetite both irascible and Concupiscible; obedient to the Law of the minde, and subservient to the affairs of the soul. That the subjection hereof to Reason makes way for, and conduceth to, the good Government of the Affections, is clear upon three grounds.

The outward Senses will let in such objects, as may prove snares and occasions of sin to the Soul, and sparks to kindle a flame of Concupiscence within, if the understanding do not restrain the outward sense, or repress the inward motions of sin. The outward Senses and effects of them.

When Eve saw that the Tree was good for food, pleasant to the eye, &c. she took of it, and did eat, and gave it to her Husband; her eye stirred up an inordinate Affection in her heart. Had Eve let her understanding on work to consider; that though the Tree appeared so good, and pleasant to the eye, yet it was forbidden fruit, and God had said, Ye shall not eat of it, nor touch it, lest ye dye; this might have prevented consent to this sin in her Will, commotions of her Affections to it, and commission of it with her hand and mouth. Gen. 3. 6.

When Achan saw among the spoils a goodly Babylonish garment, two hundred shekels of silver, and a Wedge of Gold, he coveted them, and took them. Josh. 7. 21.

His eye stirred up the lust of Covetousness in his heart. This might have been prevented, if his understanding had interposed, and well considered, that though these things appeared amiable

Joh. 6. 12.

amiable and desirable to his eye; yet they were the accursed thing, that is, dedicated unto God, and devoted unto utter destruction.

1 King. 11. 1.
2, 3, &c.

When *Ahab* saw how conveniently *Naboth's* Vine-yard lay for him, he coveted it, and took it by violence through *Jezabel's* mischievous designe of killing *Naboth*; all this evil had been prevented, if his minde had stept in between his eye and his heart, and considered, that this Vine-yard was his Neighbours goods, and the Law saith, *Thou shalt not covet thy Neighbours house, or land, or any thing that is his.*

Exod. 20.
17.2 Sam. 11. 2,
3, 4

When *David* saw *Bathsheba* washing her self, and her beauty, he sent and took her, and lay with her, his eye enflamed his heart with lust; this evil might have been prevented, if his minde had come between his eye and his heart, and wisely considered that this woman was another mans wife, to wit, *Uriah's*; and that the Law saith, *Thou shalt not covet thy Neighbours Wife; whosoever looketh on a woman (saith Christ) to lust after her, hath committed adultery with her already in his heart.* Therefore rule your senses with sanctified Reason; keep a strict watch over them all; take heed what ye see, what ye hear, what ye taste, what ye touch, for the Moral consequences thereof. Shut your eyes, and ears, and all your senses upon all such objects as may stir up corruption in you, and kindle or foment lusts in your hearts; Covenant with your eyes, as *Job* did, not to look upon a Maid; and pray with *David*, *Lord turn away mine eyes from beholding vanity*; for the senses have a ready and speedy passage to the heart, *Mine eye affecteth mine heart*, saith the Church: so the ear, the taste, the touch

Mat. 5. 27,
28.

Job 31. 1.

Psalm 119. 37

Lam. 3. 51.

touch, affecteth the heart, that it stirs up affections in it, either good or bad. Sense was the door by which sin entred first into the Soul, yea into the world, as may be seen in *Eve*. To shut the occasions of sin out of the doors of the senses, is a means to keep the pollutions of sin out of the house of the heart. Ponder the Prophets words, *He that walketh righteously, and speaketh uprightly, that shaketh his hands from holding of bribes, that stoppeth his ear from hearing of blood, and shutteth his eyes from seeing evil, he shall dwell on high, his place of defence shall be the munitions of Rocks, &c.* The eyes of a fool (saith Solomon) are in the corners of the earth, roving to and fro without restraint; then God is scarce in a corner of his heart. Isa. 33. 15, 16
Prov. 17. 24.

The second ground is the Fancy, or Imagination which is placed between the Senses and the Understanding, and hath great power over the passions and parts of the body, as appears by the strong, and sometimes strange Impressions thereof upon it; this Fancy doth often mis-lead the understanding, and thereby the will and affections by mis-representations of objects to it; not as things are in themselves, but as it apprehends them (upon weak and shallow grounds) that is, not in true and real, but in apparent and Imaginary shapes and conceits.

And the Fancy either anticipates the Understanding, usurping power to pass sentence on things before the Judgement hath examined them (for the workings of Fancy hinder the dis-cussings of Reason) or precipitates it, and hastens it to a sudden and unadvised Censure and construction of things.

This

The Method
of the wor-
king of the
faculties of
the Soul.
Objects
come in
through the
Senses.

This is the Method of the workings of the faculties of the Soul, according as Fancy apprehends things, the Minde determines them, the Will chuseth them, the Affections embrace them, and the Members of the Body act them, or put them in execution.

The understanding taking notice of things from the impressions of fancy, is often led thereby into delusion, and the minde being deceived, the Will and Affections are also mis-led by the Imagination, to satisfie passion (or sensual appetite, to which Fancy is a friend) that makes us live more like beasts than men. The heathen man could say, A man is his own Lord when Reason rules him, but his own Vassal, when Sense and Passion rules him.

Therefore rule your Fancy well with reason, else it will over-rule you, and lead your minde into errour, and your affections into disorder, and dis-lodge your judgement, and fill you full of whimsies; for fanciful folks are very whimsical.

Take I pray you three directions for ruling the power, and curing the conceits or distempers of Fancy, or Imagination.

I Bring the things your fancies work upon (whether in way of like, or dislike) to the bar of a sound minde, to be examined and tried there, or to be weighed in the ballance of sanctified judgement, and thereupon imbrace them, or reject them; so think and judge of things, not as fancy conceits them (which is at best but according to outward appearance) but as the understanding concludes them; for fancy will dislike good, even the Gospel, grace, and waies of God, when evils to the outward man, as disgrace, perfe-

persecution, attend them; and like evil, when accompanied with outward accommodations, commendations and promotions.

2 Interpose the consideration of the minde between the fancy or imaginations, and the affections; for the fancy stirs up the affections suitable to its apprehensions of good or evil, and they stir the humours, and so engage the whole body in the business.

Be not affected with things as fancy apprehends them, before Reason hath well weighed the reasons of them, or what cause there is for it, lest passions prove like Horses, that run away with their Riders, when the Bridles are off their heads. Many dis-affect good things, and the holy waies of God; not for any good reason they have against them, but because they please not their fancy; and affect vanities, toys, evils, because they do please their fancy.

3 Examine the grounds of Fancies conceits or imaginations, which it deviseth in it self, of things which are not, and never shall be, yet these fictions of Fancy stir up affections, as if the things fancied were real and existent; *Psal. 39. 6.* hereby men walk in a vain shew (or Image) and either disquiet themselves in vain, or delight themselves in vain, for Fancy is the seat and shop of Vanity; hence it comes to pass, that the Imaginary delights of mens lives are more than the real, and their imaginary troubles are more (as one saith) and often greater than their real, and men are more hurt by their imaginations of things, than by the things themselves; and they aggravate their miseries hereby, and make them heavier than God makes them, or would have them to be. To discover and heal this folly of
Fancy,

Fancy, that it may not delude the minde, nor draw the Affections either into a Fools Paradise, or into a Dreamers Purgatory; examine what ground your imagination hath for such fictitious stuff it forgeth, and you shall soon discover they were framed without ground or reason; and therefore deserve to be repressed by reason, and that this should stop the excurrences of Fancy, else the affections cannot be kept within compass.

The third ground is this, The sensual affections, or motions of the sensitive appetite, do blind, and hale aside the understanding, and pervert the will and affections, and carry them along in a hurry with them. They make the minde neglect to weigh and ponder things well; and rashly and unadvisedly judge that good which is delightful to sense and appetite; and the minde being thus befooled and misled, it draws with it the Will's consent to satisfy the lusts of the flesh.

Therefore employ your minde in a serious Disquisition to discover the unruliness, and unreasonableness of these Passions or Sensual affections, and to check and curb them, else your Will and Affections can hardly be restrained from evil, and you will become brutish; for the Will inclines more by nature to Passion than Judgement; because that Passion is given more to liberty than Judgement allows. To be brought under the power of the Appetite is to be a perfect slave, which Paul would never be.

2 Cor. 6. 12.

Thus rule the Senses, the Fancy, and the Appetite or Passions, with Reason, or you cannot order your affections aright. So much of the Preparatives.

The

The second thing is Rules for the Govern-
ment of the Affections.

The first Rule is, Guide Affections right by
the Word, make them follow, not lead Reason.
Affections must have a Rule to walk by, else
they will wander; and a guide to go before them,
else they cannot find their way. It would be
worth your pains to gather Rules out of the
Word for ordering every affection aright. What
James speaks of the Government of the Tongue,
is true in a large sense of the Government of the
Affections; he that can rule his Affections well
is a perfect man, and able to bridle the whole
body.

Affections are servants (good servants, but bad
Masters, as one calls them) the Minde, as their
Master, must appoint them their tasks. You must
not let them loose, nor suffer them to run, be-
fore Reason bid them go. They are the feet of
the Soul; now the Eye must guide the Foot, else
it will go it knows not whither; and the Hand,
else it will do it knows not what,

Direct your affections to right Objects; love
what ye should love, and hate what ye should
hate, &c. as Christ instructs you whom to fear,
not him that can kill the body, but him that can
also cast into Hell; and Paul, what to set your
Affections on, that is, on things above, not on
things on the earth; and Peter directs you what
to desire, that is, As new born babes, the sincere milk
of the Word; and John, what ye should not love,
viz. not the world, nor the things of the world, Set
your affections right, and they will go right, and
be comely and orderly in their goings. To this
end, do not set your Affections to any thing,
before

Ten Rules
for gover-
ning Affec-
tions.
1 Rule.
Guide Affec-
tions.

James 3. 2.

Luke 12. 3.

4. 5.

Col. 3. 2.

1 Pet. 2. 2.

1 Joh. 2. 15

before you have advisedly considered both the object and the ground; or what, and why; lest ye make work for after-wit, as why ye should love this, or hate that, or fear the other; or be angry upon such an occasion, or mourn for such a thing; or whether you do well to be sad and sorrowful; and what cause there is for it. David asked his soul that question, *Why art thou disquieted, O my soul, and why art thou cast down within me?* Had Jonah asked himself, Do I well to be angry because the Ninivites are spared, and the Gourd is withered? as the Lord did, it might have prevented his passion.

Psal. 42. 11.
Jonah 4.
Verse 4. 9.

Affections are not like the Pismire, which hath no Guide, Over-seer, nor Ruler, yet she goeth right, and doth well and wisely, she provideth her meat in Summer, and gathereth her food in Harvest; but like Horses, which if not ridden and ruled, will be wilde; or like sheep, which if they be not led, will go astray.

Prov. 6. 6, 7.

For Affections to go before Judgement, is to set the Cart before the Horse, or to let the Horses rule the Waggoner; will they not run away with him? or for a man to leap before he looks; or to do, or go before he seeth; this is both preposterous and dangerous.

Take heed of misplacing your affections, as loving what ye should hate, or hating what ye should love, grieving at what ye should rejoyce, or rejoycing at what ye should grieve; fearing that ye should desire; or desiring that ye should fear.

Hereby ye do embase and dishonour your affections. Affections misplaced are like members dislocated, or like bones out of joynt; which

if they be not set right, will one day put you to pain. If woe to them that call good evil, and evil good, no less than a woe belongs to them who love evil, and hate good, as did the Princes of the house of *Israel*. Isa. 5. 20. Micha. 3. 12.

(When Affections begin to stir, and would be going after objects, make them stay, and wait for judgement, order and direction, lest they go before, or without their guide. Then the Soul is in good frame, when the Understanding judgeth of things as they are, or according to the Word, and the Will affects them, as the mind judgeth them.

Distinguish in objects, between what is good, and what is evil, in the same thing. Also between what is to be loved, and what to be hated, in the same thing, or person, as in man, between the person and the quality.

The second Rule; Moderate Affections, keep them within due bounds, proportion them to their Objects in measure, more or less, according to the kinde and degree of good or evil in them; do not love, fear, grieve, desire, or be angry for any thing more than Judgement discerns just cause.

Rule.
Moderate
the Affec-
tions.

Love the best things most, with the principal affection, as God (for the first Commandment requires this) and things above, and love things less good, as Creature-comforts, (yea, our lives) in a less degree, or with a subordinate affection.

Grieve for the greatest evil most, that is sin, for displeasing and dishonouring God; grieve for less evils (as for outward afflictions) in a less measure.

Rejoyce in spirituals most, which are the

unsettle the state, and disturb the peace of it, and
cause vehement concussions in it.

Reason 2. While the Affections are kept within bounds, they are kept in use, & serviceable in

themselves, helpful one to another, and obedient
to Reason, but when they grow (or any one of
them) into excess, or predominant, then they do
not help, but hurt, yea devour and eat up one
another, as greater fishes do the less, as excessive
grief devours all joy, yea hope, and desire also.
Excessive Joy devours all sorrow, yea fear,
and anger also.

Excessive Anger eats up all its fellow-affec-
tions, and makes a man seem to have (as one saith)
no blood, but Choler, rushing in his veins.

Affections when they do exceed, they spoil
themselves, or make themselves unuseful, good
for nothing, as so is that joy which ye over-joy,
that grief which ye over-grieve, that love which
ye over-love, that fear which ye over-fear, not
helpful, but hurtful; yea they make the men in
whom they are, exorbitant, unfit for performing
service, either to God, or man. A man may be
drunk with Passion, as well as with Wine, and
as a man is fit for no employment when he is
drunk with Wine, no more is he when drunk
with passion. Yea violent affections rebel
against Reason, and take it Captive, and draw
men to do things contrary to their judgement
and conscience. Violent affections, God makes
rods of them to scourge us with.

Reason 3. Because so long as the Affections are
kept within bounds, they are kept in credit and
in good esteem. This is an honour to them: but
it is their shame to fall into either extreme of

defect, or excess. To be much affected with small and trivial matters, is great levity : to be little affected with great matters is stupidity ; to have your affections defective in spiritual things, and excessive in temporal things, argues a bad constitution, at least an ill Government of Soul. Whereas when Affections rise no higher than the objects or occasions of them, there is no excess in them. As Christ and Heaven suffer no hyperbole in expression, a man cannot say too much in commendation thereof : So Christ, and things above can suffer no excess in affection, we cannot love, desire, or delight too much in them. So long as our affections run in a right Channel (for the glory of God, and the salvation of the Soul) the highest rise of them is but a Spring-tide, or full sail to carry us to our high and holy ends and aims, which is the duty and glory of a Christian, though men count the same folly or madness. Such were the high strains of Love in the Spouse, which made her sick of Love, and in *Paul*, which made him seem mad to the World. Such were the hot pangs of Zeal in *Moses*, when he saw the Calf and the dancing, he was cloathed with flames, as if he had been all on fire ; and in *David*, and in Christ, when they were eaten up with holy Zeal for Gods House.

Cant. 5.8.

2 Cor. 5.13,
14.Exod. 32.
19.

Psal. 69.

Joh. 9. 3, 17.

Quest. How may the violence or immoderateness of Affections be prevented or subdued ?

4 Means to
Prevent the
violence of
Affection.
Prov. 22. 3.

Ans. 1. Fore-see such things before they come (by prudence) which may prove great provocations, or work forcibly upon your Affections (of Joy, Grief, Anger, Fear, &c.) Set bounds to them in your resolutions beforehand, how much

much you will be affected with them when they come to pass and no more; set them out their proportionable due allotment of Affections; this may prevent the inordinateness and excess of them afterwards.

2. Set up a Master-affection in your hearts to rule all the rest, and keep them in awe, in order, and in measure; let that be the holy fear of God, that your hearts may not dare to love any Creature, over-much, nor to grieve for any worldly cross or loss over-much, nor to desire any thing, nor to be angry over-much; nor to fear any evil, nor delight in any outward thing over-much, because ye fear God, who observes, and will judge, and reward, or punish your affections as well as your actions.

3. When Affections grow immoderate, turn the streams of them into other Channels, where in they may flow without prejudice, yea to your souls advantage. As to prevent bleeding over-much at the Nose, it is good to open a vein in the arm, to divert the course of the blood another way.

When you are angry over-much at persons or things that cross you, turn your anger against sin, or against your selves for your sins; yea, be angry at your selves for your rash immoderate anger, that you should exceed like fools and beasts therein. This will either prevent the excess, or take off the danger of it.

When you desire any Creature over-much; as some do children, others do riches, or relations, turn your desires after Jesus Christ, the fruition of him and his benefits, and fellowship with him. So turn your over-fear of man into fear of God,

your over-joy in bodily exercises into delight in
spiritual duties; *When one affection is predominant, let a-*

nother on working to check and tame it. Affec-
tion may be commoderated, and contempered
by their contraries; as immoderate love by ha-
tred of sin; and excess in anger by shame and
grief for sin; think what a brute I am to be so

angry. *you may moderate your grief for one*
thing; by joy for another; your grief for tem-
porals by joy for spirituals, and your fear of evil
by hope of good: but of this I shall speak more
afterwards.

3 Rule.
Command
Affections.

The Third Rule in Command Affections, is
as to have them at your beck, to make them
come and go when you bid them; or as it were
in a string; to let them loose, or pull them to you;
to set them on, or take them off; to enlarge them,
or straiten them; to wind them up, or let them
down, as you see cause.

This is one of the highest Commands a Chri-
stian can obtain on this side the grave; for some
that have been Conquerors of the world, were
captives to their own affections.

This is to have rule over your spirits, He that ruleth his
spirit (saith) *is better than he that takes a City, more*
victorious; and more glorious; this is the no-
blest and most signat victory!

He that hath no
rule over his own spirit (saith Solomon) *is like a City*
that is broken down, and without walls, he lies open
to all assaults and temptations from the Devil, and
the World. He is Lord over himself, who is

Master of his affections, and reins them in;
and

and keeps them in his hand to place as he pleases
 (secondly) he may to have the Soul like a wea-
 ned childe, as *David* was, to sit loose from things
 below, to weep as if ye wept not; to rejoyce,
 as if ye rejoyced not; to use the world, as if ye
 used it not; and so bring your whole hearts with
 you to God, when you come to have communion
 with him. *Even Christ* of the cross. *Even Christ*
 At this end pray to God to strengthen you by
 his Spirit in your inner man; for he shall over-
 come the Affections, require power; as well as skill.
 The Affections are head-strong and cannot be
 held in but by strong hands. The weaker the
 person is in understanding and parts, the stron-
 ger are the Passions; as in Women, because they
 are the weaker vessels. As the weaker the Body
 is, the more predominant are the humours in it,
 and the more prevalent are the diseases upon it.
 He that hath not rule over his Spirit, is like a
 City without walls; that is a weak place, so is he
 a weak person. As the Person grows weak, the
 Passions grow strong; the mind may out-reason
 the affections, but strength must over-master
 them.

Psal. 131. 2.

1 Cor. 7. 30, 31.

Ephes. 3. 16.

Psal. 138. 3.

The Fourth Rule: Purge affections from all
 sinful mixtures, that they may be full of them-
 selves and empty of all things that are heteroge-
 neal to them.

4 Rule
 Purge Af-
 fections.

I From mixtures of the flesh; as of Spiritual
 and Carnal together, which is dangerous. Some-
 times affections which were Spiritual in their
 rise, are mingled with Carnality in their current,
 or course; as love to others, which was at first
 upon a Spiritual account, for Religion after
 grows Carnal, and is carried on to satisfy the
 lusts

lusts of the flesh. Such mixtures of Spiritual with Carnal may be in the other affections, as of joy, desires.

Labour for pure love to others, without Lust
1 Pet. 1. 22. — See that ye love one another with a pure heart for-

thoroly, saith Peter, Greet all the Brethren, saith
1 Thel. 5. 26 Paul, with an holy kiss, as a Symbole of pure and

holy love. Even Civilities, or the common expressions of love, should have a relish of holiness.

2 Purge Affections from mixtures of Self, as of Self-love, with love of God; as when ye love God for your selves, or own ends, to serve your selves, not for his goodness, or to serve him. As the people followed Christ, and seemed to love him; not for himself, but for Loaves and Fishes.

Labour for pure love to God, and Christ, for their goodness, without mixture of self-love, and self-ends: for pure zeal to God and his glory, without zeal for your selves, or your own praise, which was the temper of *John's* zeal.

2 King. 10.
16.

3 From mixture of Deceit, as of abundance of shew of affection, with a very little (if any) substance or reality thereof. As in *Ezekiel's* hearers, who shewed much love with their lips, but little or none was found in their hearts, for that went after their Covetousness.

Ezek. 33. 31.

Labour for pure love to God and Man without Hypocrisie; Let love be without dissimulation saith Paul.

Rom. 12. 9.

So let fear be without dissimulation; for many make a shew they fear God, when indeed it is punishment they fear, not God, or this more than God; therefore they dare do that before God's face, which they would be afraid to do, if a child see them.

4 Purge Affections from all mixtures of Corruption; as your zeal from passion and bitterness; your anger from revenge; your grief from mixtures of frowardness, discontent; your joy from mixtures of levity, vanity, folly.

And your fear from mixtures of despondency and despair.

To purge the affections is the way to keep the heart pure, which is a fit posture to see God in. Math. 5. 8.

The fifth Rule; Sute your affections to Gods ^{Rule. 1} Ordinances, and Providences, to Gods Words ^{Sute Affections.} and Works, to your conditions and occasions; When the Word threatens, tremble you, for then the Lion of the Tribe of Judah roars; when the Word speaks comfort, let your hearts leap for joy. Esa. 66. 2.

God would have a Harmony to be between his Works also (or Providences) and your hearts, that they should answer one another, (your affections to his dispensations) as the Eccho to the Voice, the Counterpane to the Copy; or as instruments in consort: To this end, God hath given you variety of affections, to answer the diversity of his dealings. This is the scope of Christs comparison of that Generation to Children sitting in the Market-place, and calling one to another, and saying, *We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not wept.* Luke 7. 32, 33, 34.

Ye should answer to Gods dispensations with futable and well-tuned affections, which is to dance after Gods Pipe; that is, to rejoyce when he calls you to rejoyce, or gives you occasion for it; and to weep at his mourning, that is, to be sorry, when God calls you to sorrow, and to tremble,

tremble, when God calls you to fear. Admi-
 nistrations of Providence are Calls and Alarms
 Isa. 22. 12. to correspondent affections. *For what day did the
 Lord of Hosts call with mourning and weeping, when
 the Jews were fore-warned of calamities that
 were to befall them.*

Yea, ye should suture your affections to the con-
 ditions of others: *as wept with them that weep, and
 rejoiced with them that rejoice;* for this is Chri-
 stian sympathy, to have a fellow-feeling one of
 another's miseries; especially to the state of
 Gods Church and Children; to mourn for their
 miseries, and to rejoice in their prosperity. The
 Jews in Babylon wept, when they remembered Zi-
 on; they preferred Jerusalem before their chief
 joy. Nehemiah wept and mourned certain daies,
 when he heard by Hamani of the misery of Jeru-
 salem. It is good to have joy and sorrow in com-
 mon with Sion; but of this we spake before.

Psal. 137. 1.
 Verse 6.

Neh. 1. 4.

Psal. 119.
 136, 158.
 Ezek. 9. 4.
 Isa. 57. 1.

Thus ye should be affected with the sins of the
 times, to mourn for them, as David did, and as
 the righteous in Jerusalem, who did sigh and
 cry for all the abominations done in the midst
 thereof — and with the death of the righteous
 to lay it to heart.

Your affections should be fixable, in degree,
 as well as in kinde. Great sorrows call for great sor-
 row, great calamities call for great lamentation,
 and great salvations call for great joy. Great sor-
 rows in others, call for great sympathy from
 you. The affections rise upon extraordinary oc-
 casions to break out into repetitions of joy, and ex-
 ultations of love, amazements, or astonishments
 of fear, or the effusion of grief, and the confu-
 sion of shame.

Thus

It is to have your affections to several occasions is needfull. Because,

1. This is to sanctifie God in your hearts; and to make him your joy, hope; when your affections (the things of your hearts) are all turned to the several passages of Gods Providence, or you are affected as occasion is offered, therein.

2. To be contrariwise affected, than your own condition, or Gods dispensations minister just occasion; this makes a discord and an jar in Gods Ears, as instruments do in yours, when they are out of tune; and pulls down Judgements, as to rejoyce when God calls you to mourn, or to mourn and hang your Harps upon the Willows; when God calls you to rejoyce and sing the Songs of Zion; *When the Lord called Ito weeping, and to mourning, and behold joy and gladness; slaying Oxen, and killing Sheep;*

Surely this iniquity shall not be purged from you: till ye die, saith the Lord God of Hosts. Woe to them that are at ease in Zion; -- that chant to the sound of the Viol -- and drink wine in bowls, but they are not grieved for the affliction of Joseph -- therefore now shall they go captive, with the first that go captive.

3. To be rightly affected with things as God would have us, is a means to make that good use of them which God intends us.

The Sixth Rule, Mingle Affections, not only to allay and moderate them (of which we spake before) but to consolidate, corroborate, and reinforce one another, for mutual help and benefit, to which this consociation of affections doth much conduce.

Thus, with joy for your prosperity, mingle pity for others adversity, and grief for your

own unthankfulness, and unworthiness, or unanswerable walking to Gods goodneſs.

Grief upon ſuch an account will temper Joy, and make it more ſound, ſolid ; and not light, frothy, ſaſhy. Joy not allayed with ſorrow (as one ſaith) is madneſs.

With grief for a Temporal affliction mingle joy for ſome temporal comforts we poſſeſs, eſpecially for the ſpiritual Mercies we have in hand, or in hope ; as Chriſt, Grace, Peace, and Glory. This joy will temper that grief, and make it both more tolerable and comfortable.

With fears of Evils (that may befall you) mingle hopes in God, or of good, to prevent Deſpair ; and with hope of good mingle fear of evil, to prevent Preſumption.

With love to the perſons of others mingle hatred of their vices, and with anger at their vices, mingle pity to their perſons ; as Paul did towards the Corinthians.

2 Cor. 12.
21.

Thus mingle your affections, for 2 Reaſons.

1. Becauſe this is a means of keeping the heart whole and intire, and preventing heart-diviſion, when all the affections go hand in hand, and flow together in one Channel, or flye together in one flock.

2. This commixtion of affections is a means to unite their Forces, and make them more ſtrong and vigorous ; to quicken, ſtrengthen, and ſtir up, or ſharpen one another. What the Preacher ſpeaks of perſons, is true of affections ;

Eccleſ. 4. 9.
10, 11, 12.

Two are better than one, for if they fall, the one will liſt up his fellow ; and if two lye together, there is heat ; and if one prevail againſt him, two ſhall withſtand him ; and a three-fold cord is not eaſily broken.

So

So two Affections are better than one, coupled together, than single, or separated one from another. For Affections being conjoynd or consociated, they will mutually help, heal, bear, defend, cherish one another, keep one another warm; and to tye or twist affections together, will make them a three-fold (yea manifold) cord, that can hardly be broken. Affections are like Brethren, appointed by God to be the Keepers one of another.

But *Va soli*, woe to that affection which is alone (or to him that hath it.) How can one affection be sound or safe, or strong, or warm alone. If any affection come alone (saith one) I will ask him for his fellow. If love to God, or good, come alone, I will ask him, Where is hatred of sin? If grief for outward Crosses come alone, I will ask, where is thy fellow, that is joy in the Lord, and in spiritual mercies; If fear of evil come alone, I will ask, Where is thy fellow, that is Hope in the Lord, in his Promises, and Providences; for Affections are social as well as Persons; and as it is not good for a man to be alone, so more is it for an Affection to be alone. A solitary affection (that is, one alone without a second) is seldome sound and good. Affections well mingled make a good temperament, a sweet harmony, and a fragrant confection.

The seventh Rule; Spiritualize Affections; turn the stream of Natural and Moral Affections into a spiritual channel. As Your sorrow for any Affliction into sorrow for sin. Turn worldly sorrow into godly. When you

7 Rule.
Spiritualize
Affections.

you can weep upon any occasion, go weep for your sins (lays upon your tears for the advantage of your souls) and for your Saviour; in grief for piercing him with your sins, and in desire of enjoying him, and his benefits.

3. Spiritualize your delight in the Creatures; in Meats, Drinks, Marriages, to promote your joy in the Lord, and in communion with Christ (as the Husbands of your spirits) and in holy duties; I believe Paul intended this, when he

Ephes. 5.
23. to the
end.

put the duties of Husbands and Wives, and the fellowship of Christ and this Church together, that the one might be improved to help forward the other.

4. Spiritualize your hopes of Temporal favours from men, to raise expectation in your hearts of Spiritual from the Lord; your fear of man, to stir up in your hearts a holy awe of God; I; even I am he that comforteth you; (saith God) Who art thou that thou shouldst be afraid of a man that shall die, &c. I and forgetteth the Lord who maketh thee.

Isa. 50. 12.

5. Spiritualize your fears of man, that shall die, &c. I and forgetteth the Lord who maketh thee.

Ps. 115. 8.

6. Spiritualize your fears of man, that shall die, &c. I and forgetteth the Lord who maketh thee.

7. Spiritualize your fears of man, that shall die, &c. I and forgetteth the Lord who maketh thee.

Ps. 115. 8.

8. Spiritualize your fears of man, that shall die, &c. I and forgetteth the Lord who maketh thee.

Ps. 115. 8.

9. Spiritualize your fears of man, that shall die, &c. I and forgetteth the Lord who maketh thee.

The

The Eighth Rule; to grow and increase good

Affections in you, as 1 Peter 2. 2. says, Let the

First, Study, when gettething tired in your

heart, with labour you will be bowed and weary

ded in them, in love, as the Apostle exhorts, I am

known for his, and he is the Lord of his, in the same

God; and getteth him to be a deeper root in your

hearts, as desires after Christ, in a true and

holy hope of him, and his Kingdom, and his

Reas. 1. Because when Affections are

in the heart, they will abide with you, and

you in their likeness, and bring forth all re-

maining fruits in you; else they will be but fla-

shes, or sudden stirring Movers, (not sanctified

affections), which leave an impression, and bear no

fruit. The Spirit of God stirreth up many good

movements in our hearts, which for want of

force, and abiding power, which are the

They will be consumed, and not brought to

yield, the more we are afflicted, the more we are

afflicted, the more we are afflicted, the more we are

afflicted, the more we are afflicted, the more we are

afflicted, the more we are afflicted, the more we are

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afflicted, the more we are afflicted, the more we are

afflicted, the more we are afflicted, the more we are

Root and
Increase Af-
fections.

Eph. 3. 17.

John 8
The
Affections

The
Affections

By the
Object

Joh. 13. 1.

Rev. 2. 4.

Gal. 4. 15.

Will not

Joh. 5. 23.

them,

them and blow them up from a spark to a flame by the bellows of Prayer, and by the fuel of the Word read and heard, and by Meditation.

1 Thes. 4. 9. *Ye are taught of God (saith Paul to the Thessalonians) to love one another; and indeed ye do it to all the Brethren which are in all Macedonia, but we beseech you to increase more and more — and in love, so in holy desire, fear, joy, hope.*

3 Rule.

Distinguish Affections.

The distinction of the Affections.

The Ninth Rule, Distinguish Affections, and set them.

1 Distinguish them.

1 By the Objects about which they converse.

2 By the roots from whence they grow, and by the heads to which they rise, and are referred.

3 By the Objects.

1 By the objects about which the affections are conversant, which are either good or evil, as apprehended so by the understanding. So I shall distinguish and define them briefly, that you may know them; for ignorance of the Affections (what they are, and how they rise, and what are their objects, and the quality of them, and how they follow one another) is one cause of the ill government of them.

2 Of the Affections which arise from the apprehension of good.

What love

1 If the Understanding apprehends a thing to be good (whether it be real or apparent only) then the Affection that is stirred up by it, and to it, is Love.

Love is the opening of the heart, to let in a person or thing under the notion of a good, that seems to be needful, or profitable, comfortable

and futable to you ; or the hearts embracing or embosoming thereof.

Such was the poor mans love (in *Nathans Parable*) so his little Ewe-Lamb, which lay in his bosome --- and the Churches love to Christ in *Canticles*, which he requested, *Open to me, my Sister, Love, Dove, Undeſiled* — that is, thy Heart, *Cant. 5. 2.* not thy House, let me into thy Soul by the key of Love, unlocking the door of the heart to let Christ in ; and ſhe performed at length ; *I roſe* *Verſe 5, 6.* up and opened to my Beloved, but he had wiſh-drawn himſelf, and was gone.

This good ye love, is either

1. Preſent, then ye rejoyce in it.

2. Or abſent, then ye deſire it.

1. If it be preſent ye rejoyce.

Joy is the Hearts Complacency, or taking *What Joy* delight and content in a preſent good ; or the *is.* leaping and dancing of the heart in the fruition of good. Such was *Dauids* delight in Gods Teſtimonies, *as much as in all riches, or as one that findeth great ſpoil, becauſe they were ever with him.* *Pſal. 119. 14. Verſe 163. Verſe 98.* Such was the Fathers joy at the return of his *Luke 15. 23,* Prodigal Son, *Let us eat, ſaith he, and be merry,* *24.* for that my Son was dead, and is alive, was loſt, and is found. Such was *Jeremiahs* joy, when Gods Words were found, and he did eat them, they were unto him *Jer. 15. 16.* the joy and rejoycing of his heart.

2. If the good ye love be abſent or future, then ye deſire it.

Deſire is the Souls breathing after, or making *What deſire* due for obtaining a wanted good, or which is yet *is.* to come. Such was *Dauids* deſire after Gods preſence in his Tabernacle, *Even as the Heart* *Pſal. 42. 1, 2.* panteth after the water-brooks ; when ſhall I come and appear before God ?

The good ye desire which is future, is

- 1 Either probable and likely to be obtained, then ye hope for it.
2 Or improbable and unlikely, then ye fear it.

1 If probable and likely to be obtained, then comes in Hope.

What hope is. Hope is the hearts Expectation, or looking and waiting for a future good. *If we hope for this*

Rom. 8. 25.

Psal. 39. 7.

Jer. 17. 17.

Phil. 1. 20.

we see not; then do we with patience wait for it; saith Paul. Such was Davids hope; And now Lord, what wait I for? my hope is in thee; and Jeremiahs, Thou art my hope in the day of evil; and Pauls earnest expectation and hope, that in nothing he should be ashamed,

2 If the good ye desire seem improbable to be attained, or with difficulty and danger, then ye fear.

What Fear is.

Mar. 14. 30.

Gal. 4. 11.

2 Cor. 12. 20.

Fear is a dependency, a fainting, or failing of heart, for the unlikelihood of obtaining a desired good. Such was *Peters* fear of not coming to Christ upon the Water, when the wind grew boisterous, and he began to sink; and *Pauls* fear about the *Galathians*, that he had bestowed upon them labour in vain; and about the *Corinthians*, lest when he came he should not find them such as he would; and be found unto them such as they would not.

3 If the good ye desire appear impossible, that stirs up Despair.

What Despair is.

Ezek. 37. 11.

Despair is the excess or extremity of Fear, or a casting away of confidence and hope. Such (in some measure) was the *Jews* despair of deliverance out of *Babylon*, when they said, *Our bones are dried, our hope is lost, and we are cut off for ever*

parts: Zions, when she said, *My strength and my hope is perished from the Lord.* Lam. 3.18.

If there be obstructions (against Justice and Equity) to hinder your obtaining of a desired good, this stirs up Anger.

Anger is a boiling, or inflammation of the heart at impediments of good, to remove the same. Or, Anger is a displeasure at that which stands in your way, and hinders your obtaining of good, to have it taken away. What Anger is.

Such was *Moses* his anger at *Pharaoh*, because he would not let *Israel* go — and at *Eleazar* and *Ithamar*, for burning the Goat of the Sin-offering without the Camp, which should have been eaten by the Priests, which was both an impediment of the due observation of Gods Ordinance, and an impeachment of the Priests rights. Exod. 11.8.
Levit. 10.
16, 17, &c.

If the good ye love and desire, be superiour to you in place, power, and authority, then ye also fear the same.

This fear is a reverential awe or respect of a superiour, either God or man, to offend or displease either. Fear to Superiours, what it is.

This Affection is very commendable in inferiours, to superiours; *Obadiah* feared God greatly, that is, stood in awe of him, and revered him for his greatness and goodness. *Nehemiah* durst not transgress, as his predecessors had done, because of the fear of God — and he was very sore afraid, by reason (as some conceive) of the greatness of King *Artaxerxes* in whose presence he then stood, and who spake unto him. 2 King. 18.3.
Neh. 5. 15.
Neh. 2. 2.

If I be a Master, where is my fear, saith the Lord. Mal. 1.6.

Thus Children should fear their Parents, Servants their Masters, Wives their Husbands, (*viz.* Ephes. 6. 5.
1 Pet. 3.2.

to displease and grieve them) Subjects their Rulers.

H. The second Object of the Affections is evil. If the Understanding apprehends a thing to be evil, then you hate it.

What Hatred.

Psal. 119.

163. 113.

Rom. 7. 15.

Hatred is the souls displicency at, or turning away from evil, as disagreeable and hurtful to it,

Thus *David* hated and abhorred sin, as lying, and vain thoughts, and *Paul* hated the evil he did.

The evil your hearts dislike and turn from, is, either in your selves, or in others — if in others, then you should pity them, as you have heard.

What Pity is.

Pity is a sympathy, or fellow-feeling with others, in their infirmities and miseries, or the yearning of your bowels in compassion towards them.

Luke 19: 41,

42.

Mat. 15: 32.

Such was Christs pity to *Jerusalem*, when he beheld the City, and wept over it; and to the multitude for want of food, his bowels yerned towards them, *σπλαγχνίζομαι*, and because they were scattered as sheep having no Shepherd; and Christ still retaineth compassion to his people, now he is in Heaven, who cannot but be touched with the feeling of our infirmities. Such was *Jeremiahs* pity for the calamities of the *Jews*, which made him cry out *My bowels, my bowels.*

Chap. 9. 26.

Heb. 4: 14,

25.

Jer. 4. 19.

The evil ye hate, is either,

§ 1 Present, then ye grieve for it.

§ 2 Or absent, or to come, then ye fear it.

1 If the Evil be present, then the Affection it stirs in you, is grief.

What Grief is.

Grief is a pressure or pain at the heart for a present evil, or the breaking, melting, and bleeding of the heart. Such was *Jeremiahs* grief for the *Jews* misery — *I am pained at my heart* (saith he) and *David's* grief for his Enemies cruelty;

Jer. 4. 19.

The

The troubles of my heart are enlarged, saith he; and Psal. 25. 17.
Jerusalems grief for her Calamity, My bowels are Lam. 1. 20.
troubled (saith she) my heart is turned within me. Psal. 38. 4.

Such was *Dauids* grief for his sin, *Peters* for denying his Master; *he went out and wept bitterly;* Ezra 9. 6.
 and *Ezras* grief for the sins of the people, when he blushed and was ashamed to lift up his face to God.

2 If the Evil be future, ye fear it. This fear Fear of evil to come, what it is. Deut. 9. 19.
 is a shrinking and trembling of the heart for evil to come. Such was *Moses* his fear of the anger of the Lord, wherewith he was wroth against *Israel*, to destroy them; and *Habbakkuks* fear of Gods Judgements threatened against his people; *When I heard this (saith he) my belly trembled, my lips quivered at the voice.* Hab. 3. 16.

The evil to come which ye fear, is apprehended to be either.

1 Vincible, or resistible, then ye are bold, or the Affection stirred up in you is audacity; which is boldness of heart to grapple and conflict with evils and enemies, with difficulties and dangers. Audacity what it is.
 Such was *Dauids* boldness to encounter with great *Goliath*, as he had done with the Bear and the Lion, and *Caleb* to grapple with the *Anakims* Josh. 14. 13.
 or Gyants in *Hebron*; and *Pauls* boldness to conflict with Bonds and Afflictions, yea with death Act. 20. 23, 24.
 it self that King of Terrour, *I am ready, not to be bound only, but to dye at Jerusalem for the name of the Lord Jesus.* Chap. 21. 13.

2 Or the Evil is apprehended to be irresistible and invincible, then ye are apt to Despair.

David begun to sink into it, when he said in his hearts, *I shall one day perish by the hand of Saul.* 2 Sam. 27. 1.

So much of the Affections which arise from the apprehension of Evil. C c 3 One

What zeal
is.

One Affection is behind e, that is Zeal, which as some say, is a mixt affection, compounded of love and anger.

Joh. 2. 14,
15, 16, 17.

So, Zeal is an inflammation of heart for wrong offered to a person, or thing beloved, and desire of remedy. Such was *Dauids* zeal, and *Christs* for the house of God, when polluted and profaned, to purge the same; and *Phineas* his Zeal for Gods Name.

Numb. 25.
13.

But others define Zeal to be not one Affection, either simple, or mixt, but a height and heat, or intense degree of all the Affections. A man may love and hate zealously, hope and fear, rejoyce and grieve zealously, that is, with great fervency, and intention of heart, and with all the might of the Soul.

Zeal is the boyling, or seething of an Affection, *It is good*, saith *Paul*, *to be zealously affected*, *in xelw*, not in one affection only, as in love, or in anger; *but in all good*, in every Affection.

Second distinction of the Affections by the roots and heads of them.

So much of the first Distinction of the Affections by the objects of them.

The second Distinction of them is by the Roots and by the heads of them.

I By the Roots from whence the Affections grow; they are,

- § 1 Love.
- § 2 Hatred.

I Love; All the Affections which arise from the apprehension of good, grow from Love, are comprized in it, and proceed from it, as the several acts of it, *Ex. gratia*.

Desire is Love in Motion, or in pursuit after a good, the continual sallies of Love. Delight is love in rest, or acquiescence in the possession

on of it; Delight is the Sabbath of Love.

Fear is love in awe of the beloved; Hope is love in expectation; Zeal is love on fire, or in flames.

2. Hatred:

All the Affections which rise from the apprehension of evil, are virtually contained in hatred or dislike, as the source and Fountain of them.

2 Affections may be distinguished by the heads to which they rise, or are referred; of which they have a taste or tincture, these are

1. Pleasure.

2. Grief.

For all the liking Affections (or which are conversant about good) have some delight in them, or are spiced with pleasure; so is love and Desire, and Hope.

All the disliking Affections (which are conversant about evil) have some grief intermingled with them, and are imbittered thereby; so is Hatred and Fear, Repentance, Anger.

Thus ye may distinguish Affections.

Secondly, Act them according to the nature of them. Let me shew you both why and how ye should do it.

Act Affections.

1. Why ye should act your Affections, or reduce them into action.

Reas. 1. Because affections are the Principles, or the first movers to action, and action is the end or proper work of the Affections. The Affections are the fire, and actions the flame; they are the Flock, and the Vine-yard of the Soul, and actions are the Milk and fruit thereof. Affections are both the womb that conceive, forms,

and brings forth actions, and the breasts also that feed them, and give them suck.

Why God
hath placed
Affections
in your
Souls.

2 Learn how to act your Affections. To this end consider wherefore God hath placed them in your Souls, and act them accordingly.

First, Of the Affections that are conversant about good ; as,

Why Love.

First, God hath placed Love in your Souls ;

1 To be Captain Affection to command, and lead, and give order to all the rest ; Ye love to the end ye should desire, rejoyce, hope, &c.

2 To be a Door-keeper in the house of your Souls, to open the doors thereof to let in good. Your hearts love, that they may open.

3 To be a Principle of Labour, and activity in you for God, and man ; Ye love, to the end ye should labour. Therefore *Paul* speaks of the

2 Thef. 1. 3.
Heb. 6. 10.

Thessalonians and *Hebrews* labour of love.

How to act
your love to
God.

Act your love, to set all the other Affections in you on work, and appoint them their Tasks, let none be idle. Act your love towards God and Man. First, towards God,

1 In desire of Union and Communion with him : for love is an affection of Union and Fellowship.

Acts 11. 29.

2 In adherence (for Love is hearty love, a cleaving affection) with purpose of heart never to depart from him.

3 In complacency and acquiescence in him, as the Souls chief Good, Center, rest, portion, satisfaction.

Psal. 73. 25.

Lam. 3. 24.

Psalms 97. 10.

4 In hatred of Sin ; Ye that love the Lord, (saith the Psalmist) hate evil. In Gods account ye do not love him, if ye do not hate all sin.

5 In obedience to Gods Commandments ;

If

If ye love me (saith Christ) keep my Commandments, Obedience is a labour of love, and a proof of your love to God. John 14.15, 21. Heb. 6.10.

6 In ministring to the Saints; the Apostle calls this a work and labour of love, which the *Hebrews* did shew towards Gods Name, which God is not unrighteous to forget.

7 In promoting the Kingdom and Gospel of your Saviour, and the salvation of Sinners. Thus the love of Christ constrained *Paul* to preach the Gospel so earnestly, that he seemed to the World to be mad, and *Peter* to feed Christs Lambs, and Sheep. The *Thessalonians* indefatigable industry in procuring the good of Gods Church, *Paul* calls their labour of love. 2 Cor. 5.13, John 21.15, 16, 17. 1 Thel. 1.3.

8 In suffering for Gods Name, and Truth, and Cause, for that is a special service of love to God. *Paul*, in suffering great things for Christs Name-sake, shewed great love to Christ.

2 Act your love towards men.

How to act love to men
Gal. 6.10.

1 In doing good to all, as you have ability and opportunity, as *Paul* exhorts; of this we spake before.

2 Especially to the household of Faith; *David* Psal. 16.2.3: extended his goodness (as far as it could reach) to the Saints that were on the Earth, to the Excellent in whom was all his delight. Abound in all labours of love to such, both in giving, and in forgiving, and forbearing them; you may be assured what love ye express to them, or what ye do for them, Christ will account, accept, and reward it as done to him in them. As ye should love the Saints with a special love, love the Brotherhood, saith *Peter*, so shew it by special labour for them above others. Col. 3.12, 13. Mat. 25. 40. 1 Pct. 2.17.

3 Yea,

3 Yea to Enemies for Christs sake, by recompencing them love for hatred, blessing for cursing, prayer for persecution, good for evil, as God your Father, & Christ your elder Brother, hath taught you, both by word and deed, by precept and example; of this also before.

Mat. 5. 44,
45.

Why Joy is
placed in
the soul.

2 Joy is placed by God in the Spul, to enlarge the heart and draw it out, to oyl the wheels of the Soul, to move swiftly and pleasantly in the injoyment and improvement of God and good.

Psal. 119. 33

Ye rejoyce, to the end ye may run the way of Gods Commandments, with alacrity, diligence, and delight; without backwardness, or weariness. Without joy ye drive heavily in the wajes of God, like *Pharaohs* Chariots when the wheels were taken off.

How to act
Joy.
Deut. 28. 47
Psal. 40. 8.

Act your Joy, First, in serving the Lord with joyfulness of heart, for the abundance of all things he gives you, in doing the will of God with delight, as Christ did, accounting none of his Commandments grievous.

Secondly, In the exercise of every Grace, and in the performance of every duty, pray, hear, read, meditate, &c. with delight, yea so give
2 Cor. 9. 7. Almes; For, *God loves a cheerful giver.*

4 Yea in suffering; as the Apostles, who
Acts 5. 41. when beaten, *Departed from the Council rejoycing, that they were counted worthy to suffer shame for the Name of Christ. Paul rejoyced in his sufferings for the Colossians.*

Why desire
is placed in
the Soul.

3 Desire is placed in the Soul, as a Purveyor or Caterer, to seek abroad for provision; necessities, and refreshments for it; and desires fly abroad like Bees out of a Hive, to bring in Thime to make Hony; yea, Desires are given for wings

to the Soul, to soar aloft, as an Eagle, far above this world, and to flye up to God, and Christ, and Heaven. Desires will carry a Soul (as upon Eagles wings) up to Heaven in a moment, even while it continues in the Body. Also Desire is put into the Soul, to be a spur or whetstone to in-
deavours.

Ye desire, to the end ye should seek:

Act your Desires, to carry out your Souls af-
ter God and Christ, his Grace and Spirit, and all
spiritual good, first and most; as the Psalmist
did, when he said, *Whom have I in Heaven but thee,* How to act
Desire. *Lord? and there is none upon earth that I desire*
beside thee. The desire of our Souls is to thy Name Psal. 73. 25.
Isa. 26. 8, 9. *(say the faithful) and to the remembrance of thee.*

Act them also in putting forth futable Indea-
vours to obtain what ye desire; as David did;
One thing have I desired of the Lord, that will I Psal. 27. 4.
seek after. Else they are but the desires of the
suggard, which are unsatisfied; *The soul of the* Prov. 13. 4.
suggard desireth, and hath nothing. A soul with-
out desires, is like a Bird without wings.

4 Hope (not only the Grace, but the Affe-
ction) is placed in the Soul.

First, As an Anchor, to hold the heart fast
from tottering, shaking, and over-whelming:
Why art thou cast down, O my Soul? saith David,
Hope thou in God, &c. Why Hope
is placed in
the Soul.
Heb 6. 19.
Psal. 42. 11.

Secondly, As an Helmet for defence of the
head and heart also, against the pricks of pier-
cing fears, cares, sorrows, and against the stab of
Despair. 1 Thes. 5. 8.

Act your Hope to these ends, in a stedfast and
constant expectance or waiting on God for all
good, as David did, *My Soul, wait thou only upon*
God, How to act
Hope.
Psal. 62. 5.

God, my expectation is from him. Read *Psal.* 130. 5. to the end.

Why Fear
is put into
the Soul.
Prov. 16. 6.
Chap. 8. 13.

5 The fear of God is put into your hearts,
First, As a curb, or awe-band, to keep you
from sin; *For by the fear of the Lord men depart
from evil, saith Solomon.*

Secondly, As a goad, to circumspect walking,
and diligent working, so as to please God well
in all things; to serve God acceptably with re-
verence and godly fear.

Heb. 12. 28.

Act your fear of God:

How to act
fear of God.
Eccl. 8. 13.

First, to over-awe your Souls with God conti-
nually, his Majesty and presence, and make him
your fear, and your dread, and make reverential
addresses and approaches at all times to his
Throne of Grace.

Psal. 2. 11.

Secondly, To serve him with fear, and joyce
before him with trembling.

Neh. 5. 15.

Thirdly, To avoid all sin upon this account,
as *Nehemiah* did. *Obadiab* would not worship
either the Calves or *Baal*, but the true God only,
because he feared God greatly.

1 Kings 18.
9.

4 To stand in awe of God for his goodness, as
well as for his Power and Justice, as the Chil-
dren of *Israel* shall do in the latter daies.

Hos. 3. 5.

5 Act your fear to persevere to the end; for
the fear of God is a Principle of perseverance,
according to Gods promise, *I will put my fear in
their hearts, that they shall not depart from me.*

Jer. 32. 40.

Why anger
is placed in
the Heart.

6 Anger is put into the heart.

1 To be a Harbinger, or Usher, to prepare
the way for obtaining some desired good, and
to remove the blocks or obstacles that lie in it.

2 To be (as it were) the hearts dagger, for
the defence of love, desire, delight and hope.

How to act
Anger.

Act your Anger,

1 Against

1 Against sin as the open Enemy, and grand obstruction of glory to God, and of good to you, *your iniquities* (saith the Prophet) *have separated between you and your God, they have hid his face from you, that he will not hear.* Isa. 59. 2.

Especially and most of all against sin, as it is in your selves (even against your beloved sins) and in those that are near and dear unto you, more than as it is in strangers; self-displicity for sin is lawful anger.

Then you shall bee angry, and sin not, or not sin in your anger, when you are angry at sin, as Eph. 4. 26. 27. Exod. 32. 19. Neh. 13. 17. 21. *Moses was at the Calf, and Israels dancing; as Nehemiab was at the prophanations, and prophane of the Sabbath.*

2 Act your anger, not to seek revenge upon the person or thing that hath offended you, or that stood in your way, but for

1 The removal of the impediments of Gods glory, and your good.

2 The reformation of the Person, and the abuse.

Secondly, In like manner act your Affections that respect evil, and consider to what end God hath placed them in your souls. As,

1 Hatred, for a guard to defend you from evil, whatever is destructive or displeasing to you, to shut the doors of the Soul to keep evil out, and to be an Antipathy against it, (sin especially) and an Antidote to expel the poyson of it. Why Hatred is placed in the Heart.

Ye hate, to the end ye should flye evil.

Act your hatred of evil (chiefly of sin) to eschew evil, to put it away from you, and to turn away from it, even as Creatures do act their Antipathies which are hid in the Natures of them; that is, How to act Hatred. Isa. 1. 16. 1 Univer:

fally against the whole kinde of Sin, and every particular of it, and the appearance of it; as the Lamb hates and flies not this or that Wolf or Fox only, but the whole kinde of them, and every one of them, every peice & parcel of them.

2 Vigorously, to eschew evil to the utmost of your strength, and all occasions of it, all motions and tentations to it; as the Creatures flye from those they naturally hate and fear, as fast and as far as they can; as the Hare runs from the Hound, and the Lamb from the Wolf, even for life,

3 Presently, at first sight, as soon as you see Sin begin to appear, or feel it to stir within you; as the Lamb runs from the Wolf, and the Hare from the Dog, as from enemies to their Nature, at first, though they never saw one another before; The Lamb will have no meddling at all with the Wolf, nor the Hare with the Dog, but betake themselves, presently to their heels, and run away; so should you eschew evil utterly, wholly, have nothing to do with it, no not to parley with it, lest ye be catcht by it, as the Fish is by nibbling at the Bait, and as Eve was by tampering with the Serpent. Avoid sin, pass not by it, turn from it, pass away. Have no fellowship with the unfruitful works of darknels, but hate them, and reprove them.

Prov. 4. 15.

4 Continually and for ever; as Creatures that are acted by Antipathies, do constantly and perpetually flye from their enemies, not at sometimes only, or now and then, but alway; So should you flye from Sin. Antipathy is an immortal enmity, so should your hatred of Sin be.

Why Pity is placed in the soul.

2 Pity is planted in the Soul for the sake of others

thers, that ye might have a sense of others infir-
mities and miseries. Job begged it, *Have pity upon me, O ye my friends; for the hand of God hath touch-
ed me* Job. 19. 21.

Act your pity to the comfort and relief of those that are in distress, to give and forgive, and forbear them, if you have a quarrel against them, and to help to bear others burdens. How to act Pity.
Col. 3. 12, 13
Gal. 6. 1. 2.

This is not arbitrary, but necessary, even a duty you are obliged to do, *To him that is afflicted* God, saith Job, *pity should be shewed from his friends;* and the expression of your pity should be real, and not verbal only. Job 6. 14

He that shuts his bowels from relieving the afflicted, and doth not realize his pity and charity to them, how dwells the love of God in such a man? saith John. To say to such as are in want, Go, warm you, or be ye cloathed, filled, or, alas, I pity you, I wish it was better with you, and to give them nothing towards it, what doth it profit? saith James. As faith without works, and love without deeds, is dead, so is pity without relief. To speak pity only to others, and not to act it, is to neglect and dissemble a duty, which God abhors, and will punish; it is no better than mock-pity. 1 John 3. 17.
James 2. 15, 16.

3 Grief is placed in the Soul.

1 As a tap to give vent, and so, ease to the Soul of its pain. Why Grief is placed in the Soul.

2 As a weight, to keep down the heart from lifting up it self in pride, *O that my grief,* (saith Job) *was thorowly weighed, for now it would be heavier than the Sand.* Grief is heavy. Job 6. 2, 3.

Heaviness in the heart of man maketh it stoop, saith Solomon; *Manasses grief in his affliction made him humble himself greatly.* Proverbs 12. 25.

3 As

3 As an issue, to let the bad humour, and foul blood of corruption run out.

4 As a cloud, to drop down penitential tears, or water of godly sorrow to wash (or carry) away the filth of your sins. Wash ye, make ye clean, saith the Prophet, that is, repent, or be grieved and humbled for your sins.

Isa. 1. 16.

5 As Worm-wood, to imbitter the delights and vanities of the World, and to wean you from them.

How to act
Grief.

Act your Grief to all these ends and purposes, as God gives you occasion, and calls you to it, in or by his Ordinances and Providences. More especially be afflicted in Spirit, mourn in heart, and weep with your eyes for your sins, and bear them upon your hearts before the Lord, as your greatest grief, and burden, and shame. Let there be no Sin in your Soul, of which you cannot truly say, that your hearts have been grieved, and humbled for it before the Lord.

2 Cor. 7. 9,
10, 11.

Act your sorrow for sin after a godly manner, as the *Corinthians* did, to the production of those gracious effects thereof in you, it did in them.

Fear of Evil
why placed in the
soul.
How to act
his Fear.

4 Fear of Evil is placed in the Soul as a Sentinel or Watchman, to give warning of approaching Evils. Ye fear, to the end ye may beware.

Act your fear of Evil when it is coming, either,

1 To avoid it.

2 Or to bear it.

Prov. 14. 26.

1 To avoid evil, by seeking safety and security from it, which is promised to them that fear God; *In the fear of the Lord is strong confidence, (saith Solomon) and his Children shall have a place*

of refuge. So did Noah, who being warned of God of things not seen as yet (that is, of the Flood that Heb. 11. 7. was to come) moved with fear, prepared an Ark to the saving of his house. Fear of future dangers is the fruit of prudence, tending to safety; from a prudent man fore-seeth the evil; and hideth him- Prov. 22. 3. self; to make you run into the Name of the Lord, which is a strong Tower; the righteous, at what Psal. 56. 3. time they are afraid, run by faith into it, and are Prov. 18. 10. safe.

2 Or to prepare to bear it with faith and patience, as the Thessalonians did all the Tribula- 2 Thef. 1. 4. tions and Persecutions which they indured; and Col. 1. 11. to beg of God strength in your inner man.

That is a happy fear of Evil, which begets in the Soul a holy composure of bearing it, (when it cometh) with confidence and patience.

3 Audacity is placed in the Soul, as the Spirit within the Wheels, as the Metal, Steel, and courage of it, to conflict with evils, and conquer them, and not to fear them. Hence the Righteous Prov. 28. 1. is bold as a Lion, that is, his heart is not afraid of evil tidings, his heart is established, trusting in Psal. 112. 7. the Lord. He will not fear, until he see his de- fire upon his enemies.

Act your Audacity, not to fear evils before they come, and to conquer them when they are come. As Christ, counselleth the Church in Rev. 2. 10. Smyrna, Fear none of those things ye shall suffer; and Peter exhorts the dispersed Jews, Be not afraid of their terror, neither be troubled. 1 Pet. 3. 14.

Such was Davids boldness, resolved upon great evils supposed — As, I will not be afraid of Psal. 3. 6. ten thousands of people that set themselves against me round about — And 27. 3. Though an Host Psal. 27. 3.

- should incamp against me, my heart shall not fear, &c.*
- Acts 22: Such was the undaunted and insuperable courage of *Paul*, whom neither Bonds, nor Afflictions, nor Death could move, or appal; of
- Neh. 6. 11. *Nehemiah*, who said, *shall such a man as I flee? &c.* and of those Worthies recorded in that little Book of Martyrs of whom the world was
- Heb. 11. 33, not worthy, *who subdued Kingdoms, stopped the*
 34, 35. *mouths of Lions, quenched the violence of fire, escaped*
 1 Cor. 16. 13 *the edge of the sword, &c.* This is to quit your
- Prov. 1. 33. selves like men. It is a mercy to be kept, not only safe from dangers, but free from fear of evil.
- Why Zeal is placed in the Soul. Lastly, Zeal is placed in the Soul, as a fire, (or a Coal from the Altar) to warm all the Affections, and make them seeth and boil.
- How to act Zeal. Act your Zeal,
- I To amend what is amiss, both in your selves, and in others; and in your selves first; First cast the beams out of your own eyes, and then pul the motes out of your Brethren's eyes.
- Mat. 7. 5. Zeal is a good Inceptor and promoter of Reformation both at home and abroad, and begins it
- Rev. 3. 19. in a mans heart and house. *Be zealous, saith Christ, and amend.* Where zeal is wanting, sin is cherished and unpunished; where there is no fire there is no purging out of dross, nor separating between the precious and the vile. The work of Reformation is carried on very coldly, when mens affections to good, and against evil, are not hot.
- Col. 1. 10. 2 Act your Zeal to do good works, this will make you forward to them, and in them. This
- Titus 2. 12 Christ aimed at, and intended, in your Redemption, when he gave himself to you, to purifie us to himself a peculiar people, zealous of good works.

works. Where zeal is small, good works are few, and little. Be zealous in acts of Charity; be you willing (as the *Macedonians* were) to your power, 2 Cor. 8. 3, 4 yea beyond your power, to minister to the Saints.

3 Especially act your Zeal for God, for his name and glory; as *Phineas* did in killing *Zimry*, Numb: 26. 11. and *Cosby*.

And *Moses* who was meek in his own cause Numb. 12. 3. (and very cool) but hot, and inflamed with pangs of zeal in Gods cause; as when he saw the Galf, and the peoples dancing, *Paul* was quiet in his own quarrel, as with the *Galatians*, desiring them to be no better affected to him, than he was to them; but much stirred in Gods Cause, as against *Elimas*, who sought to turn the Deputy from the faith, whom he calls the childe of the Devil, and full of all unrighteousness. Acts 13. 9, 10.

For his Law, as *David*, My zeal, saith he, Psal. 119. 139. hath consumed me, because mine enemies have forgotten thy Word.

For his Sabbath, as *Nehemiah*, who contended with the Nobles of *Judah*, for not redressing the prophanations of it. Neh. 13. 17.

For his House, as *David* and *Christ*, who were eaten up with the zeal thereof, and as the godly Kings of *Judah* were to purge the same.

For his Worship and Service, to perform all holy duties with heat of affection, and with fervency of Spirit, or all the might of the soul, as *Paul* exhorts. Be fervent in spirit, Rom. 12. 11 saving the Lord. As *Apollos*, being fervent in spirit, spake, and taught diligently the things of the Lord, Acts 18. 25. pray, hear, read, meditate, &c. zealously for duties without zeal, are like a Sacrifice without fire, or Incense unburnt, that is displeasing, and

table to God. For want of zeal, both your affections and actions are luke-warm at most, neither hot nor cold; a loathsome temper, for which God will spue both you and them out of his mouth, as he threatned *Laodicea*.

Rev. 3. 15,
16.

Heat preserves life, both natural and Spiritual. When heat goes out of your Affections to God in his Worship, then the life of Grace goeth out of your hearts.

Zeal is the Cream, Flower, the very chief and best of all your affections; therefore it doth properly, and of due, belong to God.

Gal. 4. 15,
16.

Thus act your Zeal constantly, as *Paul* persuades the *Galatians* to do theirs, viz. always, and not only when he is present with them.

To kindle this holy fire of Zeal in you, study Affections as well as Notions. Have your spirits in your hearts, and exercise them in your affectionate pursuit of good, or about practical things, as well as in your heads, in the invention and disquisition of truth; for too much intention of the minde about things meerly speculative, hinders the intention of the Affections about things practical. Hence we see in experience, that though more knowledge be found in men of great parts, who give themselves to Speculation, yet more zeal (often) is found in persons of meaner parts, who give themselves to the affectionate exercise of Godliness.

10 Rule.
Try Affections.

The Tenth and last Rule is, Try Affections, whether they be true or false, right or wrong, real or counterfeit.

The Rules given you to guide them by, are marks or signs to try them by; you may try them by

The

§ 1 The Properties.
 § 2 And Effects of them.

1 By the Properties of them, which are six;
 the Affections are good, if they be

1 Right for Objects. Do ye love, desire, delight in, hope for God and good only; Do ye hate, fear, fly, mourn for, are angry at only that which is evil, Sin, above all as the greatest evil?

1 By the properties of them these six.

2 Sincere for Acts and Ends.

1 For Acts; Are the acts of your Affections real, not hypocritical, or feigned? Do ye love God really, with all your heart, soul, minde, strength? Do ye love your Brethren, not in word and tongue, but in deed and in truth?

Mark 12.30
 John 3.18.

Do ye hate sin really, from the bottom of your heart, and do ye repent really of it? Are ye really zealous for the Glory of God and the good of Zion?

Do ye prefer God and his glory in all your affections before your selves, and the things that concern you? Desire ye Gods glory more than your own? grieve ye for Gods dishonour more than for your own?

Do ye prefer the publick good before your own private, in your affections as well as in your judgement? Doth your joy for publick Mercies, when things go well with Church and State, swallow up your grief for your own afflictions; and is your joy for your own welfare, swallowed up with grief for publick Calamities, or when things go ill with Zion?

Affections thus acted are right; but if ye dissemble affections, as Love, Joy, Hatred, Zeal, &c. Or make a shew of any affection that you have not, or of more than is in you, when your shew is

great, but your affection small; this is Hypocrisie.

2 Are your Affections sincere for ends, and grounds? Do ye affect good for goodness sake, as God, his Word, Waies, Servants, for the goodness that is in them? Do ye love Christ, not only for his benefits, but for his beauty? as the Spouse did, because he is white and ruddy (fairer than the Sons of Men) the chiefest of ten thousand, and altogether lovely, hereupon the Spouse calls him her beloved.

Cant. 5. 10.

Verse 19.

Do ye hate Evil for Evils sake; as all Sin for the evil that is in it, or as it is sin, that is, a transgression of the Law of God; and contrary to his holy Nature, Will, Pleasure, and Glory; and a Coal from Hell, because it blacks as well as burns?

Do ye desire gifts and Graces, not for credit, profit, praise, preferment, but to the end ye may conquer corruption, and do God service?

Do ye affect spiritual things for spiritual ends, to make you more holy & humble in your selves, more serviceable and acceptable to the Lord?

Affections thus grounded and ended are right.

Third Property is, Moderate for measure; Are you vigilant and diligent to keep your affections within due bounds, and to maintain the same, as those that live near the Sea are to keep up their Sea-banks? Are you fearful lest ye should love, desire, or delight in any Creature, or grieve for any worldly loss or cross over-much?

Fourth, is, seasonable for time and occasion; for good affections are part of that fruit, which the blessed man brings forth in his season. Affections in season are ripe fruits; there is maturity and beauty in them. As to every thing; so to every affection there is a season, saith the Preacher,

psal. 1. 3.

Eccles. 3. 11.

cher,

cher, a time to weep and mourn, and a time to laugh and rejoyce; a time to imbrace (which is the act of the affections) and a time to refrain from embracing. A time to love, and a time to hate. Eccles. 3. 4, 5.

Do ye rejoyce and mourn, love and hate, fear, or are bold, in season? That is, when God gives you just occasion for it, or calls you to it; are your Affections pliable and suitable to Gods dealings and compliances with his Providences? Verse 8.

Seasonable affections are good affections.

On the contrary, do ye rejoyce when you should mourn, or mourn when you ought to rejoyce? Have ye a desire to do the business of your Callings, not in season, but at such a time as ye should spend in prayer, or in hearing the Word? Do your affections make the duties of your Callings (general and particular) clash and thrust one another out of place and time?

Unseasonable Affections are like Snow in Summer, and as Rain in Harvest, uncomely, uncomfortable and unprofitable. Prov. 26. 1.

The Fifth, is, constant in their course. Are your Affections, not sudden flashes, or fleeting Motions, stirred up by fits only, or upon extraordinary occasions, and quickly vanish? But are they the constant frame or byas, the Current Grain, and pulse of your Soul?

Are your hearts constantly carried out towards God, and his Grace, by all the liking affections of the Soul, as Love, Desire, Delight, Hope, &c? and continually set against Sin, with all the disliking affections of the soul, as Hatred, Grief, Anger, Fear, &c.

Though the proper course of your affections be sometime obstructed, or perverted by corruption

ruption and tentation; as a stream of water may be stopped, and a Plant bended down to the ground; yet when that force is removed, do not your affections return to their proper course again? as Water doth when the stoppage is taken away, and as the Plant lifts up it self strait again, when the hand that bended it, is taken off.

Do ye strive to hold fast, as the course, so the pace of your love; yea to amend it, as the Truth, so the Temper or heat of it, yea to increase the same---to hold fast your first love to God, & his waies, and not to leave the same as *Ephesus* did?

Constant Love, Desire, Fear, Zeal, &c. are good Affections.

The sixth and last property of good affections, is, they are unchangeable, and invincible in their bent. Can nothing take off your affections from God and good, nor alter the byas or course of them? but as ye have loved God, and hated Sin, ye are resolved (through Grace) ye will love him, repent and resist Sin as long as ye live; as ye have frequented Ordinances, delighted in good duties, and avoided all evil waies, and persons, ye will do it, and hold on even till death; and if these and the like things make you vile, you will be more vile. Do the things that tend to quench affections, inflame them, & make them burn hotter, as Frost doth fire in Winter, *per antiperistasin*.

Unchangeable love is true love, such is Gods love to us; and invincible hatred against Sin, is right Hatred.

Jer. 31. 3.
John 13. 1.

As when a man will own the waies and people of God; though that Sect, and those waies be every where spoken against; yea, though the World hate them, though they be under the Cross,

Cross, that is, opposed, persecuted, and you may come to suffer, or share with them therein.

This is to love the Sun in an eclipse, a Jewel in the mire; Gold in the fire — Yea, do you love them, though they seem not to love you, or to make an unanswerable return to you. Such was Pauls love to the Galathians, though they counted him their enemy, and to the Corinthians, though the more he loved them, the less he was beloved of them. Such was Davids love to his enemies, though they rewarded him evil for good, and hatred for his love. So much of the properties of good Affections.

2 Try them by the Effects.

1 Do they draw you nearer to God, Christ, Heaven, to walk with him, and wait on him, and after grace and strength? Do they further your Communion with the Father, and his Son, and conformity to him, and carry you onwards to God, and glory, as the feet and wings of your soul.

2 Do your Affections prepare you to holy duties, and put you forward to them, and in them, and further your obedience, as the wheels and sails of your Soul, as strings put in tune, which make the Instrument fit to be played on?

3 Do your Affections help you in eschewing, or over-coming of evil, as well as in your obtaining of good? Do your affections turn you from, and set you against evil, & keep you from it; dare you not sin, because you hate it, & you fear God?

Affections have a great stroke in your eschewing of evil, and doing of good.

These are all good fruits, and those affections are good Trees which bring them forth.

On the contrary, If your Affections,

1 Disturb

2 Try Affections by the effects.

1. Disturb Reason, and hinder it, or cause you to call evil good, or good evil ; or to stand in defence of any evil, as *Jonah* did of his Passion before the Lord, That he did well to be angry even unto death.

2. Draw you away from God, and go a whooring after vanity.

3. If they indispose you to duties, take off your appetite and edge to them, or put you out of frame for them (like an Instrument out of tune.)

Doth your love, grief, fear, joy, anger, &c. make you unfit to pray, hear, read, meditate, &c. Or do they make you backward to duties of Charity, to pity and relieve others necessities, or to permit private injuries? Such are the jars between Husband and Wife, which hinder their prayers; *Israel* hearkened not unto *Moses* for anguish of spirit.

4. If they disquiet your souls, trouble and unsettle them, and cause a Tempest in them, as Grief did in *David*, when he said, *Why art thou disquieted, O my Soul, why art thou cast down within me?* and Anger in *Jonah*; fear in the Jaylor, which made him draw out his sword to kill himself, supposing the Prisoners had escaped; and desire in *Rachel* for children, *Give me Children, else I dye*; said she to *Jacob*.

5. If they put the body into a languishing condition as *Ammons* love (or lust rather) made him look lean from day to day.

Worldly sorrow causeth death.

6. If your Affections mis-guide Tongue or Hand, as Passion did *Moses* his Tongue; when *Israel* provoked his Spirit, he spake unadvisedly with his lips,

And

And Jeroboam's hand, to apprehend, or smite the Man of God, which had cryed against the Altar in Bethel; Passion moved him to do it, and God punished him for it; that hand was dryed up, so that he could not pull it in again to him. It is not good, nor safe for any man; who is either great or good, to speak, or strike in rash anger.

Speeches and actions are the fruits of the Affections, by which the Affections may be known to be either good or bad, as the Tree is by the fruit.

If your Affections disturb Reason, draw you away from God, indispose to duties, disquiet the Soul, macerate the Body, misguide Tongue or Hand, they are not right.

Quest. *Why should we try Affections.*

Ans. 1. Because they are the pulse of the soul, and by the frame and temper of them the state of the Soul may be discerned, as the state of the body is by the beating of the pulse.

Why we should try affections.

2. Because there is much deceit in them; for a great part of the hearts deceitfulness lies in the Cheats and Couzenage of the Affections; *The heart is deceitful above all things, and desperately wicked, who can know it?* But more of this afterwards.

Jer. 17. 9.

So much of the Rules for governing the Affections.

The third thing is the reasons of it, why ye should give all diligence to govern your Affections.

Six Reasons for governing the Affections.

Reas. 1. Because, such as the Affections are, such is the man; good affections are a good treasure, hid in the heart, which makes the owner a good man; out of which he brings forth good things.

things. God accounts of a man according to his affections, and describes him by them, as he did
 Mat. 12. 35. *Job*, by his fear of him, and hatred, or flight of evil; and the blessed man by his fear of God,
 Job 1. 1. and delight in his Commandments. God wisheth his people good affections, when he would
 Psal. 112. 1. have them to be men after his own heart; *O that there were such a heart in them, that they would fear me*, saith God:

Reas. 2. God accepts your persons and services according to your affections; as he did *Abrahams* willingness to sacrifice his Son, for the deed, and blessed him for it; and *Dauids* affection to build God a House, for the action; God commended and rewarded him for it, and buile him a house.

If there be first a willing minde, that is, good affections in you, you would do so & so for God, but want power. God accepts wills for deeds. God looks not so much at the thing done, as at the cheerfulness of the doer. If Servants do service with good will to their Masters, as to the Lord, of the Lord they shall receive the reward of the inheritance. A Christians perfection lies most in affection.

Yea, God is much taken with his peoples affections. If any man love God (saith *Paul*) the same is known of him, that is approved, accepted and delighted in. Christ is ravished with the Spouse her love, which is, either one of her eyes, or one chain about her neck.

Reason. 3. Affections are the Root of Spiritual worship in you, and of your Communion with God therein; they also make Ordinances profitable and comfortable to you, as the word

ye hear, which doth you no good, if ye do not receive it into your hearts, as the good ground did (then it will take root, and bring forth fruit) if ye do not receive it gladly, as the convert Jews did, nor tremble at it, as the man of a poor and contrite spirit doth, to whom God looks with a loving and favourable eye; and the Sacraments ye receive; therefore the outward elements and acts about them are instituted by Christ, to stir up affections, that your eyes may affect your hearts therein.

Luke 8. 15.
Mal. 2. 2.
Deut. 6. 6.

Acts. 2. 41.
Ila. 66. 2.

Affections make Prayer prevalent and powerful, puts wings into Petitions to fly up to Heaven. A fervent prayer is an affectionate prayer.

Jam. 5. 16.

Affection makes melody in your hearts to the Lord, in singing Psalms, and they are a spur, and a whetstone to Christian Communion; They that feared the Lord spake often one to another, even in Malachies time.

Ephes. 5. 19.
Mal. 3. 6.

Reas. 4. Affections make the life either comfortable or miserable, a Heaven or a Hell to you. How much comfort and solace of life lies in love, joy, desire and hope, &c. and how much discomfort in hatred, grief, fear, anger, envy? Have, not some experience, that the greatest trouble that ever beset them was procured them by their own Passions, thereby bringing upon themselves Sutes, quarrels, or other mischiefs, to the prejudice and loss of their goods, Places, Friends, Names, and it may be Blood?

One inordinate affection may work you a great deal of wo, and deprive you of comfort in Relations, Possessions, yea in life it self, and imbondage your spirits all your daies, and so become both a sin and a punishment to you. As a Husband

bands

bands inordinate affection to another Woman (in a conjugal way) more than to his own Wife; tortures and torments him, and obstructs his comfort and content in his Wife, Children, House, or any thing he enjoys, yea his meat and drink cannot please him. The like experience is there of a Wives inordinate affection to another man, more than to her own Husband, how doth it bereave her of all delight and comfort in him, or his children, friends, yea, in all she possesseth? Unruly affections are continual vexations, and stand over you, as Masters over the Servants, with Rods in their hands, to scourge and lash you; they are the springs of manifold transgressions; as love of money is the root of all evil, so is love of pleasures; and love of praise and preferment is an evil fountain.

1 Tim. 6. 9.

10.

2 Tim. 3. 1.

to, 5.

John 12. 43.

Creatures over-loved, over-joyed, often prove scourges, as *Absalom* was to *David* his Father, and *Ely's* sons to him. Is not there need to govern the Affections well? give them the Reins, and they will prove like wilde beasts. The Stoicks quite abandoned affections for the perturbations of them; Grace doth not take them away, but takes them off extravagancies, and takes them up to spiritual and celestial objects and uses. Grace doth not nullifie, but rectifie the Affections.

Risf. 5. Because the best men are subject to discover Humane infirmities in their affections.

Psal. 106. 33.

Job 40. 5.

So did meek *Moses* by passion, who, when he was provoked, spake unadvisedly with his lips, and patient *Job* by passionate expressions, of which he was convinced and humbled afterwards; once have I spoken, yea twice, that is, rashly against God's

Gods proceedings, but I am sorry for it, I will do so no more. In passion *David* swore *Nabal's* death, *Peter* cut off *Malchus* ear and *Jonas* spake angrily to God himself. *David* over-grieved *Absolom's* death, he should have wished rather he had dyed for *Uriah*, whom he caused to be put to death; *Abraham* (the Father of the faithful) shewed weakness by fear, which caused him to pray *Sarah* (his Wife) to say she was his Sister, to make others believe a Lye; to wit, that she was not his Wife, for which he was reprov'd, both by *Pharaoh*, Gen. 12. 18, 19. and by *Abimelech*, chap. 20. 9, 10.

Peter also discovered infirmities by fear, when he saw the winde boysterous, for which he was reprov'd by Christ.

Hence the Saints are described by their Passions, when declared to be no more but Men, not Gods; as *Paul* and *Barnabas* said, when the people at *Lystra* reputed them as Gods, & would have done Sacrifice to them; *Sirs, why do ye these things? we also are men of like passions with you.* *Elias*, though he was a Miracle-working man, full of prodigious Wonders, yet subject to like passions as we are, for he requested to dye in discontent; he feared death, and fled from *Jezabel*.

Men are subject to discover weakness in the discovery of the Affections, as of Anger, which a wise man defers and conceals; and Parents, of their love to their children, which sometimes doth hurt, and makes them saucy and presumptuous. Some give this Rule, Be cautelous how you make your affections known in company, for this may expose you to reproof, or reproach.

When *Joseph's* bowels earned upon his brother, he

he sought where to weep, and he entred into his Chamber, and wept there.

If the best men have discovered infirmities in their Affections, we that have less Grace stand in need to take more care to govern our Affections well.

Reas. 6. Because affections make us convertible to God, marriageable to Christ, pliable to relations, and tractable to Good or Evil; Affections make a Soul,

1 Convertible to God; for God, at the conversion of sinners, works upon their affections to draw and gain them to himself, as fear, grief, desire, and as he did upon the three thousand *Jews* that were converted at *Peters* Sermon; he pricked them in their heart, then they said, *Men and Brethren what shall we do?* and upon the *Jay-*
Acts 2. 37. *lor*, who came trembling before *Paul* and *Silas*,
Acts 16. 29, and said, *Sirs, what must I do to be saved?* Affections are the handles of the Soul, on which he takes hold when he would turn it to himself.

2 Marriageable to Christ; hence Christ woo's the affections, when he would win you to himself; by loving Heart-charming Compellations, and Arguments, he seeks to gain your Affections wholly to himself, as the Husband of your souls to be espoused unto him, as he doth the Churches affections in the *Canticles*. *Open to me, my Sister, my Love, my Dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night.*
Sant. 5. 2.

3 Pliable to Relations, both to form them, and to perform the duties of them; Relations are founded in affections, as between Husband and Wife; Affection is the glue that makes their hearts

hearts to cleave one to another, between Parents and Children, Masters and Servants, yea the band and knot of Friendship is tyed by the Affections, as between *David* and *Jonathan*. *The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.* Ephes. 5.31. 1 Sam. 18.1

4 Tractable, either to Good or Evil, to Truth or Errour. Here take notice of a three-fold Policy of Satan.

1 To draw men from the Truth, and from Ordinances, he labours to bring the Ministers of Christ into distaste in the affections of their Hearers, and by that means their Doctrin and Duties into dislike in their judgements.

2 To draw men into Errour, or By-waies, he first works upon the affections, to bring the persons that broach them into favour with their hearts, and thereby to insinuate their opinions into their minds. Satan seeks to convey the poison of Errours, & Heresies, into your understandings in the pap of your affections. Satan teacheth Hereticks to teach, by perswading, that is, first, to inveigle peoples Affections, and then to infuse into them their opinions: But Truth perswades by teaching, that is, first informs the Understanding, then excites the Affections to imbrace it, or to follow the Truth in Love. Ephes. 4.15.

3 To draw men into sin, he first indeavours to intice, and intangle; or bewitch the affections, and by them to blinde and corrupt the judgement. Thus Satan drew *Eve* to eat the forbidden Fruit, and beguiled her; *Eve* by her interest in her Husband *Adam's* affections, deceived him, and drew him to eat also. Affections are *Eves* deceiving the soul, & being deceived by the Serpent. Gen. 3.6. Verie 13.

Affections set the wit on work to devise Arguments to defend that which pleaseth them.

Therefore suspect your Judgements in those things wherein Affections are deeply interested and ingaged.

These Reasons well weighed will discover a necessity of governing the Affections well.

Now for a close, let me commend one thing more to you, to help on all the rest ; that is,

Pray and believe for newness of heart and affections.

Begg of God, and believe in God, for Newness and for Soundness of Heart and Affections.

I For Newness of Heart and Affections, according to his Promise.

1 For a new Heart ; Lay hold on that Promise by faith, and plead it to God in Prayer ; *A new Heart will I give thee, and a new Spirit will I put within thee.* If God say, I will do it, who art thou that dares contradict God, and say, he will not do it ?

Ezek. 36. 26

2 For new Affections, wherein consists a great part of this New Creature, or of Christ formed in you : that God would turn your affections into Grace, your affections of love, fear, joy, grief, into the grace of love, repentance, joy, fear, &c. Or transplant them out of *Egypt* into *Canaan*.

Thus pray, and believe in God,

For new Love.
Deut. 30. 6.
Ezek. 36. 27
2 Tim. 1. 7.
Rom. 5. 5.

1. For New love to God. To this end God hath promised to circumcise your hearts, and the hearts of your seed ; to give his Spirit into you, who is a Spirit of love, to shed his love abroad in your hearts, which will inkindle, yea, inflame your hearts to God, *We love God saith John, because he loved us first.* The purport of these Promises

1 Joh. 4. 19.

promises

mises, is to make you love God with all your heart, minde and might.

2 Pray and believe for new fear, that is, a reverential dread of God, to stand in awe and not sin, the ground of all acceptable service — for God hath promised to give you one heart, and one way, that ye may fear him for ever, — and to put his fear into your hearts, that ye shall not depart from him — and to put his Spirit within you, which is the Spirit of the fear of the Lord. For new fear. Psal. 4. 4. Heb. 12. 28. Psal. 2. 11. Jer. 32. 39. Verse 40. Isa. 11. 2.)

3 For new grief, that is, godly sorrow for sin, for offending so holy, great and gracious a God thereby. To this end God hath promised to take from you the heart of stone (the hard impenitent senseless heart) and to give you a heart of flesh, that is, very soft and tender, as *Josiah's* heart was sensible of sin, and of God's displeasure for it — And God hath exalted his Son to be a Prince & Saviour to give you repentance. For new grief. Ezek. 36. 26. 2 Chron. 34. 27. Acts 5. 31.

4 For new joy, which is unspeakable and full of Glory; joy in the Lord, in his presence, favour, service. Pray & believe not only for the occasions, but for the affections of joy. To this end,

God hath promised you his Spirit, the fruit whereof is joy, here it is called the joy of Holy Ghost. The Disciples were filled with joy and with the Holy Ghost — and that if you keep holy his Sabbath, then you shall delight yourselves in the Lord; make him your exceeding joy, as *David* did — and that his Servants shall rejoyce, yea sing for joy of heart. Gal. 5. 22. Rom. 14. 17. Acts 13. 52. Isa. 58. 13, 14. Psal. 43. 4. Isa. 65. 13, 14.

Christ also hath promised his sorrowing servants, that their hearts shall rejoyce, and their joy no man taketh from them; and biddeth them ask, and they shall receive, that their joy may be full. John 16. 22. Verse 24.

For new
Hope.

Jer. Y4. 8.

Rom. 15. 13.

Psal. 22. 9

Psal. 119.

49.

Pray, be-
lieve, for
Soundness
of Heart.

Psal. 51. 6.

Psal. 119. 80.

Prov. 14. 30

5 Pray and believe for new hope, to have your expectation of all good, wholly and only from the Lord, and to wait upon him for it. To this end God is stiled the hope of *Israel*, and the God of hope, that is, the God, not only in whom, but by whom ye hope; who is the Author and Finisher of your hope, that begins, confirms, strengthens, and fulfills hope, in, and to his People. God made *David* to hope when he was upon his Mothers breasts, and to hope in his word.

Beg of God the accomplishment of all these Premises of both affections and graces, or the one turned into the other.

2 Beg of God, and believe in God for soundness or sincerity of heart and affections, free from guile and gall, from deceit and hypocrisy, from bitterness and carnality, — for sound love, sound joy, sound fear, grief, desire, &c. for this is truth in the inward parts, which the Lord desires, and delights in — for this *David* prayed, *let my heart be sound in thy Statutes*, that I be not ashamed. A sound heart (saith Solomon) is the life of the flesh, that is, a heart that is sincere, pure, quiet, free from deceit, passion, and perturbation, is a preservative to the health of the body; but envy is the rottenness of the bones, it excruciates the soul, and dilacerates the body.

Be afraid to be couzened and cheated in and by your affections; for there is great deceit in them, the Lord discover it to you, and heal it in you. Let me give you some discovery of deceit in several affections, that you may bewail it, and beware of it.

Deceit in
love to God

1 There is deceit in your love to God, Christ, to men, and to your selves. And the deceit herein is double;

1 In

§ 1 In Ground.

1 In Ground

2 In Shew.

2 In Shew.

1 In Ground.

1 In Ground

There is deceit in your love,

1 To God. Ye perswade your selves you love God for himself, when indeed you do but love his benefits he bestows on you, his Corn, Wine and Oyl, &c. Not him, but his; and so love most your selves therein.

This deceit may be thus discovered; when God turns his hand against you, takes his good things from you, and inflicts evil upon you, then you change, at least abate your affections to him; you will love him no longer, or not so well as ye have done. This is deceitful love.

Whereas if changes of God's Providence towards you, can make no change in your affections to God, but ye love him still, even though he corrects, frowns, chides, yea strikes you, and resolve (in Gods strength) though he slay you, you will love him.

This is sound love.

2 There is deceit in your love to Christ. Ye think ye love Jesus Christ for himself, and for the beauty, excellency, and amiableness that is in him; when you love him but for your own ends, to serve your turns; or for Carnal respects, to get honour, profit, praise, or preferment by him, to sit at his right hand, or at his left, in his Kingdome, to reign with him; which was the request of the Mother of Zebedee's children to Christ for her two Sons.

Mat. 20. 21.

This deceit may be thus discovered, that ye can love Christ,

1 When he is exalted, & Hosanna'd, adored, and
Ee 3 glori.

nied, magnified in himself, and in his Cause, Servants, Ordinances; But when Christ is accused, condemned, reproached, mocked, spit upon, buffeted, persecuted, crucified; either in his person; (as he was upon earth) or in his Cause and People now in the world (though he be glorified in Heaven) then your heart is alienated from him, ye love Christ little, or not at all.

2 Ye love Christ so long as he gives you loves, or you get profit, or praise, or peace, and safety, or the like by him.

But when you are disappointed of your carnal expectancies from Christ, and on the contrary, called to bear his Cross, and to suffer for his Name, to be hated of all men for Christs sake, then your hearts with-draw from him, leave him, and cleave to him no longer.

This is deceitful Love.

Whereas, to love Christ when crucified as well as glorified, and not to be ashamed of his Cross; to love Christ, though and when he suffers in his Cause, and Members, yea when ye your selves suffer with Christ, and for Christ.

Ephes. 6. 24. This is sound love, and to love Christ in sincerity, so did *John*, the Disciple whom Jesus loved, and who loved Jesus Christ, and stuck to him, and stood by his Cross, when all the other Disciples forsook him, and fled.

*Deceit in
love to men.*

3 There is Deceit in your love to men. You think you love their Persons, and their Graces, (or them for the same) when indeed ye love not them, but theirs (or them for your own sakes.) Ye love not

1 Their Persons so much as their Purves, hoping

ping to receive some profit or benefit by them, as Felix from Paul, as those Jude speaks of, who have mens persons in admiration, because of advantage. Or not their persons, but their praise, because you either are or would be applauded and commended by them. Upon this account the Pharisees loved the people, because they praised them, and cried them up.

Acts 24. 26.
Jude 16.

2 Ye love not their Graces (as Wisdome, Meekness, Holiness, &c.) but their beauty, or outward ornaments and indowments, or their gifts of inrichment, ornament, and preferment to you. Some men in marrying godly Women, think they love and desire them for their Graces and good parts, when indeed they love them but for their Goods, or Portion, and Beauty.

This Deceit may be discovered,

1 Though they (whom ye pretend to love) continue the same for godliness they did before, as holy, humble, meek, &c. yet if their outward condition be altered, they are grown poor, small, despised, deformed, or diseased, ye take your love off them, you cannot love them when they are low, and sick, and contemned, as you did when they were great, rich, and honourable in the world, your love to others riseth or falleth as their outward condition ebbs or flows.

2 This is deceitful love, a very Cheat; such was the love of Jobs friends to him, who dealt deceitfully, as a Brook that is dry in Summer, when there is most need of it; they loved him in prosperity, and loathed him in adversity; and of Sins Lovers, who in her distress became her enemies. No better proves the love of some Husbands to their Wives, who when they have

Job 6. 15

Lam. 2.

gotten their Portions, and satisfaction of their desires, do little affect either their persons or their graces.

2 Though those (you think you love) continue the same, both for grace and goods, for piety and ability; yet if you see they exercise their grace and bounty, or extend their goodness to others, not to you; or more to others than to you, that damps and decays your love to them.

This is deceitful love.

Whereas if you continue to love others, (especially the Saints) though they be poor, or persecuted, hated, imprisoned; No outward afflictions can take your affections off them, but ye love them in a Prison as well as in a Palace, in trouble, poverty, and disgrace, as well as in peace, plenty, and honour.

This is a sound sincere love, like gold tried in the fire. Such was Onesiphorus his love to Paul, who sought him out very diligently, when he was Prisoner at Rome, and oft refreshed him, and was not ashamed of his chain.

2 Tim. 1.
16, 17.

Such was the love of the Primitive Christians to the Martyrs.

3 Though they exercise their grace and bounty towards others more than to you, yet ye love them, and rejoyce in the grace of God in them when so acted, as Paul and Timothy did in Philemon's charity and liberality to others, we have (say they) great joy and consolation in thy love, because the bowels of the Saints are refreshed by thee, Brother, though not their bowels. The Apostle John rejoyced in Gaius his sincerity, that he walked in the Truth; and in his charity, that he shewed kindness both to the Brethren, and to Strangers.

Philem. 7.

3 John 3:
Verse 5.

This

This is right Love.

4 There is deceit in love to your selves. Ye think ye love your selves, when indeed you love not your selves, but your lusts, to serve and satisfie them; not your souls (which are your better part) but your bodies, to heck, pamper, and please them, as *Dives* did his, and others theirs, who made their belly their god, of whom *Paul* complains. Deceit in love to your selves. Rom. 13.14

This Self-love, is Self-Deceit, which is thus detected. If all go well with body and outward man, then you are little solicitous about soul or inner man, how it fares, or what becomes of it. Yea, such Self-love is Self-hatred, because you love those things which are indeed hurtful, and destructive to the soul, as the world, and sin; fleshly lusts which war against the soul; and so you take part with your greatest enemies against your selves. Luke 16.19. Phil. 3.29.

Seeing there is so much deceit in Love, pray to God to make your hearts sound in Love.

There is a second deceit in Love, to wit, as in the ground, so in the shew of it, when ye word love in your mouths, but do not act it in your hearts, nor with your hands; this is your life or labour of love, heart-love, or to love indeed, and in truth, as *John* exhorts. The other is but the colour or shew of Love, Lip-love, or to love in word, or in tongue only, as *Ezekiel's* hearers did, who shewed much love with their mouth, but their hearts went after their Covetousness. 2 There is Deceit in the shew of Love. 1 John 3.18.

1 There is Deceit in Desire, this is four-fold. Ezek. 33. 31 Deceit in Desire four-fold.

1 Unsatiableness. 2 Fleshliness. 3 Idleness.

4 Baseness.

1 Unsatiableness. You think you desire no more 1 Unsatiableness. Prov. 30. 8.

more but a competency of outward things, food convenient for you, as *Agur* did, and if you had so much, you would sit down content and fix there; whereas your desires are vast, boundless, restless, endless: which thus appears, when you have gotten that proportion you desired, you are not therewith satisfied, but desire more. As if you proposed fifty pound *per annum* to your selves, as the bound of your desires, when you have gotten that, you would have more, it may be a hundred; so that the injoyment of your desires in the things of the world, is but like drink to an *Aguish* man, which increaseth thirst; so do goods to covetous Desires; hence the more a man hath, the more he desires. Such are deceitful Desires. Whereas the accomplishment of moderate and sober desires is like drink to a healthful man, which satisfieth and quencheth thirst.

2 Fleshliness

The second Deceit in Desires in Fleshliness: Ye think your Desires after the best things are spiritual, right and good, when they are no more than carnal; because the grounds and ends thereof are selfish and fleshly; You desire the Spirit, Grace, Gifts, and Ordinances of Christ, the communion of Saints, not to exalt the Name, Glory, and Kingdome of Christ, nor to promote your service to God in your Generation, but to set up and advance your selves thereby, to get praise and preheminance, to be accounted the chief, to serve your turns of God; making these things as it were a bridge to your own ends.

1 Cor. 14. 12

Ye covet Spiritual Gifts, not that ye may excel to the edifying of the Church, as *Paul* directs, but that ye may be accounted the only excel-

lent ones. *Simon Magnus* pretended great desire Acts 8. 18,
of the Gift of God (for the worthiness of it) to 19, 20.
wit, to confer the Holy Ghost by imposition of
hands, but he intended his own ends only there-
in, to wit, profit and credit.

Ye desire Grace, not to make you holy, hum-
ble, pure, or to burn within, but to make you
glorious and famous, and to shine without.

These are deceitful Desires, and the Deceit
of them is thus discovered.

When there is a separation between the
things you desire, and the ends you propound
to your selves in desiring them; ye have desired
Christ, Gifts, Graces, Ordinances, Communion
of Saints, and the like, to the end yemight get
a name, and be had in honour, &c.

But when you see these things will procure a
man no honour, favour, reputation, or prefer-
ment in the World, but expose you to reproach,
contempt, persecution, and the like; then the
edge of your desires after these things is blun-
ted, or taken off, and turned away; let any take
them that will, you had rather be quiet, and have
the Worlds favour without them, than be trou-
bled with them, and disgraced for them.

These are deceitful desires.

Whereas if your desires stream after Spiritual
things, for the beauty and excellency you see in
them, out of true and pure love to them, what-
ever the World thinks or says of them, or does
to you for them. Opposition, Contradiction,
Persecution, cannot unedge or cool your desires
after God, and his Grace, Christ and his Spirit,
and Truths, and waies; the Saints and their
Communion, Heaven and its Holiness, as well as
its Happines.

These

These are sound and right Desires(Thus
 Psal. 27. 4. *David* desired of the Lord that he might dwell in
 the House of the Lord all his daies, to behold the
 beauty of the Lord, & to inquire in his Temple.

3 Idleness.

Prov. 13. 4.

& 21. 25.

Numb. 23.

10.

The third Deceit is Idleness, when ye desire
 things without use of means to obtain them.
 Thus the Son of the Sluggard desireth, and
 hath nothing; such were *Balaam's* desires, to dye
 the death of the Righteous; but he would not
 lead their lives. Many would go to Heaven,
 and get Grace and Glory, but take no pains for
 them; Unactive Desires are deceitful. Sincere
 Desires put forth indeavours suitable and pro-
 portionable in pursuit of the things desired; as
 Psal. 27. 4. *David*; They that seek God with the whole
 Psal. 119. heart, they do no iniquity, they walk in his waies.
 2, 3. Those Desires are deceitful, which separate the
 end from the means.

4 Baseness.

The fourth Deceit is baseness. When you se-
 cretly prefer in your hearts some thing that is
 either bad or mean, before the best things which
 ye pretend to desire most, and you would not
 part with it for the same.

Some prefer their goods before Christ, and
 Heaven; as the rich man that came to Christ,
 pretending an earnest desire of Salvation, for he
 came running, and kneeled to Christ, and asked
 Mark 10. 17 him, *Good Master, what shall I do that I may in-*
herit eternal life? but in his heart he preferred
 his Possessions before his Salvation; for when
 Mark 10. Christ put him to it, to sell all he had, and give
 21, 22 to the poor, and he should have treasure in Hea-
 ven; he went away sorrowful, for he had great
 possessions.

Others will not leave their Sins, their Pride,
 Cove-

Covetousness, Intemperance, Uncleanliness, &c. no not for a Saviour, or for Salvation, and break with God upon these terms.

This deceit is really discovered when Christ calls men to leave their darlings, whether lusts or creatures, for his sake. These are deceitful desires pray God to make your heart sincere in desires.

3 There is Deceit in Joy, and that for your selves, and for others.

1 There is Deceit in Joy for your selves, that is Carnality in two particulars.

Deceit in
joy for your
selves and
for others.
1 In joy for
your selves.

1 You think you rejoyce in God ; and his goodness, and in outward things but as tokens of his love and favour to you, whereas you rejoyce meerly in the Creature-comforts ye enjoy, as Meats, Drinks, Relations, Possessions, Preferments ; which is discovered thus. When these outward things are taken from you, then you have no joy in the Lord. When worldly comforts are gone, and worldly Crosses come in their room, you can think of nothing in God to make your hearts rejoyce in him. Not his All-sufficiency, when you are poor, nor his love to you, when you are hated of all men for his sake ; nor his presence, when lovers and friends forsake you ; nor his favour, when you are in disgrace ; nor his power, when ye are in danger.

Jonah's joy (though exceeding great) in the Jonah 4. 6, 8, 9

Gourd was not good ; for when that was withered, his joy was gone (at present) both in his God, and his Life, for he wished himself dead, and said, It was better for him to dye than to live.

2 You think you rejoyce in your Spiritual State by Grace, and in what God hath done for your

your souls, when your joy is occasioned and excited by temporal things only, and doth not grow from any sound root in you; as,

1 Not from truth of grace, but meerly from excellency of parts.

2 Nor from faith in God, you do not rejoyce believing, as *Peter* speaks, your joy enters not into your heart, at the door of faith, as *Paul* hints, your joy is not the joy of faith, but of sin.

2 Pet. 1. 8.
Rom. 15. 13.
Phil. 1. 25.

3 Nor from righteousness, especially of Christ applied by faith; from hence followeth peace of conscience, and from peace flows joy in the Holy Ghost, as the Apostle doth methodize them, but from an inward conceit, and outward appearance of your own righteousness. Such was the Pharisees joy, because they appeared outwardly righteous unto men, but within were full of hypocrisie and iniquity. Such is the joy of the Hypocrite, which is but for a moment.

Rom. 14. 17

Mat. 23. 28.

Job 20. 9.

4 Nor from the Testimony of a good conscience, which is the living Spring of lasting joy; but from the praise and applause of men. Such was the Pharisees joy, because the people commended them; or *Sardis* her joy, because she had a name that she lived, but was dead.

1 Cor. 1. 12.

Revel. 3. 1.

5 Nor from assurance of Salvation, as that your Names are written in Heaven; but from your exploits, victories, or valiant acts; whereas Christ bids his Disciples rejoyce, not in this, that the Spirits were subject to them, but rather that their Names were written in Heaven.

Luke 10. 20.

John 3. 29.
29.

6 Nor from the exaltation of Christ, though with a depression of your selves, which was *John Baptist's* joy, that Christ must increase, and he must decrease; but from the exaltation of your selves

selves, that you are better than they. Such was the Pharisees joy, when he thanked God, he was not as other men are, nor as that Publican. Such like was the *Corinthians* joy, that they were not like the incestuous person, therefore they were puffed up. *Paul* tells them their rejoycing was not good. Luke 18. 11.
1 Cor. 5. 26.

7 Nor from a taste of the joys of Heaven, the first fruits of Glory, or Grapes from Celestial Canaan; but from a savour of Creature-sweetness.

This is deceitful joy; and the deceit thereof is thus discovered; when Carnal delights are gone, then ye can take no joy in spiritual things, as in your Relations to, and communion with, the Father, Son and Spirit; in holy duties, as prayer, meditation, hearing, reading; nor in the exercise of Grace, nor in Christian experiences.

But if ye rejoyce in the Lord, how ever things go here below; and in your spiritual Condition, Interests, Priviledges, Evidences, Hopes, in your Addresses to God, recumbences upon Christ, &c. amidst all outward Calamities, and miseries, as *Habakkuk*, who resolved, I will rejoyce in the Lord, I will joy in the God of my Salvation, although the Figtree shall not blossom, &c. that is, though fruits should fail from trees, and meat from fields, and flocks from folds, and herds from stalls, though all should be gone, and nothing left, yet should he finde sufficient matter of joy in the Lord; the Apostles, when they were beaten, went away rejoycing, that they were accounted worthy to suffer shame for Christ's Name. *Paul* and *Silas* sung praises to God, (out of joy of God and his Grace) at midnight in Prison, when their feet were fast in the Stocks. Hab. 3. 17.
Acts 5. 40.
Acts 16. 25.

Stocks, If your joy in Spirituals eat up your grief for Temporals. This is sound joy indeed.

2 Deceit in
joy for o-
thers.

Psalm 107.
4 & 5.

3 There is Deceit in joy for others. Ye think ye rejoyce in the welfare of *Sion*, that peace is within her walls, and prosperity within her Palaces, that her children are the head, and not the tail, and the Gospel runs on and is glorified; that you rejoyce in the gladness of God's Nation; when you see the good of his chosen; when indeed ye rejoyce therein for your own sakes, as having or hoping to have a part therein, or to fare better thereby. This Deceit may be thus discerned.

1 When things go well with the Church or Cause of God, but ill with you; Grief for your own troubles makes you hang your Harps upon the Willows, and put your hearts out of tune, for rejoycing in the prosperity of God's Cause, Church, or Chosen; you cannot take comfort in it, as if it was your own; you make not *Sion's* joy your delight; yea you have no joy for others: if none for your selves.

Psalm 137.
2 1 Tim. 2.9

2 When things go well both with *Sion*, and with your selves, with the publick, and your own private; joy for your own profits, pleasures, honours, swallow up all your joy for *Sion's* prosperity, as a greater light doth the less. This is deceitful joy; whereas if with the *Jews* ye can prefer *Jerusalem* before your chief joy; and with *Paul*, rejoyce more in the liberty of the Gospel, than in your own (yea though ye be in bonds) and in the well-doing of the Churches and Saints, than in your own; yea in your sufferings for them, as *Paul* did for the *Colossians*. This is sound joy.

Col. 1. 24

Pray

Pray God to make your hearts sound in joy.

The fourth Deceit is in Sorrow, or Grief.

Deceit in
sorrow for
your selves
and for o-
thers.

1 Both for your selves, and for others.

2 For your selves, and that for

For your
selves in sor-
row for Sin.

§ Sin and

§ Misery,

For Sin, in respect

§ 1 Of the Motive to it.

§ 2 Of the Manner of it.

1 There is Deceit in your Sorrow for Sin, in respect of the Motive to it. You pretend to mourn for sin, as it is a breach of Gods Law, an offence and dishonour to God; or out of love to God, and hatred of Sin; when the main Motive to it, is, the Wrath and Judgements of God, shame and punishment from men, the torments and horrors of Conscience. Such were the Principles of *Cains*, *Sauls*, *Ahabs*, *Jahns* sorrow for their sins.

This Deceit may be thus discovered,

1 If there was no Hell to punish, no day of Judgment, nor account to be given, your sins should never cost you a tear, or a sigh.

2 Or when your sins are secret, and cannot be known by men, nor you come to disgrace or penalty for them, then you are little or not at all grieved or troubled for them.

3 If Conscience would hold its peace, keep it self quiet, and not check or smite you for your sins, your hearts would not melt, or mourn for them.

Sorrow only for the Effects or Consequents of Sin, is deceitful sorrow.

2 Deceit in sorrow for sin is in the manner of it, when it is in the face, not in the heart; in

F f

word,

Mat. 6. 16.

Isa. 58. 3, 5.

word, or shew, not in deed and truth. When you seem to be sorry for your sins, and say you are so, but are not; and your sorrow goeth no deeper than the root of your Tongues, and is no more than (as one calls it) a little fashionable winde. Such was the sorrow of the Pharisees, who dis-figured their faces, and disguised themselves, that they might appear unto men to fast; and of the *Jews*, who put on a mourning habit and posture — they bowed their heads, as a Bulrush, and spread Sackloth and ashes under them; yet all their sorrow, even at a Fast, or day of afflicting their souls, was scarce skin deep, it came not near their hearts, for in the day of their Fast they found pleasure; they allowed themselves to carnal pleasures, though they made a shew of great Austerity therein.

This Deceit may be detected by communing seriously with your hearts about two things.

1 What pangs or gripes of grief for sins are in it, what contrition, or blushing, or bruising of spirit, when you make Confession of sin, or profession and shew of sorrow for sin; Or, what part acts your hearts therein? or do you only put on the Vizard of Repentance? This is deceitful sorrow.

2 Whether your sorrowing makes you leave sinning, if not, or if sinning make you leave sorrowing. This sorrow is deceit.

Deceit in
sorrow for
Afflictions.

2 There is deceit in sorrow for Afflictions, and that both in the

Spring, and
Measure of it.

1 Int'e Spring or Rise of it. When you lye under the afflicting hand of God, ye humble your

your selves, and say, the Lord is righteous, he hath scourged you justly for your sins, you have deserved this, and more, &c. you think you are in your affliction grieved chiefly for your sins, and that you have thereby provoked God to anger, and to smite you, and therefore you resolve to leave your sins, and lead new lives, if God please to deliver or recover you.

When as your sorrow is indeed for your affliction, not for your sin, or for the anger or displeasure of God against you, which appears thus; when your affliction is removed, ye return to your sins, and Gods anger is no trouble to you; sin is no longer bitter to you, nor the anger of God a terrour to you, than your affliction makes it so. When the evil you lay under is taken off, you are presently cheered, though your sins (the cause thereof) remain with you in their guilt, sin, and power; and though God be not pacified towards you: when the Plague of Frogs was upon *Pharaoh* and his people, then he was humbled, and begged prayers of *Moses* and *Aaron* to God, for removal of this Exod. 8. 8. Judgment, and promised amendment, to let *Israel* go; but when *Pharaoh* saw that there was respite, (the Judgement was with-drawn) then he hardened his heart, and would not let *Israel* go, so by sinning again he provoked God to Plague him again, as by Lice and Flies. This is deceitful sorrow; such like was *Israel*'s sorrow, when he slew them then they sought him, nevertheless Psal. 78. 34, 35, 36, 37. they did but flatter him with their lips, and lyed unto him with their tongues, for their heart was not right with him.

The second Deceit of Sorrow in Affliction is

in the measure of it, when it makes you dull, heavy, unfit for any thing that is good; when it stupifies you, & makes your hearts to dye within

1 Sam. 25. 37 you, and you become as a stone, as *Nabal* did.

Then it is deceitful grief, it deceives you, and destroys you.

2 Deceit in
sorrow for
others.

Secondly, There is deceit in your Sorrow for others, as for *Sions* miseries, for publick Calamities; you think you lay them to heart, and are truly touched with the sense of them, and mourn for them, when your Sorrow is chiefly for your selves, because you either bear or fear a share of them; that they do or may befall you, so you mourn not so much for the Churches miseries, as for your own.

This Deceit is thus discerned.

1 When things go well with you, and ill with the Church and people of God, you are little affected with their case; you are not grieved

Amos 6. 6. for the Afflictions of *Joseph*, but drink Wine in bowls, and chant to the sound of the Viols; you

1 Sam. 4. 21 do not call your comforts *Ichabods* (as *Phinnas* Wife did her Childe) when the glory is departed from *Israel*.

Neh. 2. 23 You do not like *Nehemiah*, who looked with a sad countenance, (for he had a sorrowful heart) even at the Kings elbow, when he understood by *Hannani* the misery of *Jerusalem*.

2 When things go ill both with *Sion*, and with your selves; doth grief for your selves swallow up your sorrow for *Sion*? This is deceitful. Pray God to make your heart sound in Sorrow.

Deceit in
Fear.

Fifthly, There is Deceit in Fear, as Servility, Partiality, Fancy.

1 Ser-

1st Servility; you conceit you fear God, and ¹Servility. sin, most.

1 God, as the chiefest good, when you fear something more than God, as Hell, and Man.

1 You fear Hell, and Punishment, more than God, or God only for these; you fear God for his Power, Wrath, Justice, and Judgements, as Slaves do their Task-masters, as the dog doth the Cudgel. Thus the Reprobates and the Devils fear God, who hate him, and wish there were no God; this is servile fear. You do not fear God for his goodness, as Sons do, though there were no Hell, Wrath or Judgement; this is right filial fear: and it is the natural off-spring of Love; to be afraid not so much that God will cast you into Hell, as lest you should displease him.

2 You fear Man more than God; which appears plainly by this, that ye dare do that evil in the sight of God (as commit Adultery, Murder, Theft, and the like) which ye durst not do before men, or if a child look on; you fear more to be accounted bad (as Proud, Coverous, Injurious, Hypocritical, Envious) than to be so.

2 You think you fear sin as the greatest evil, when you fear affliction or misery more than sin that is the cause of it; which is clearly discovered by this; that you chuse Iniquity rather than affliction, or dare sin, to avoid danger.

Abraham for fear denied his Wife, to save his life, Isaac did the like, Gen. 26. 7. Peter for fear denied his Master with an Oath, and a Curse, to save himself; David for fear unmann'd himself, feigned himself mad, and scrabled on the doors of the Gate, and let spittle fall upon his Beard,

Gen. 18.5. to escape the great danger he was in, when he fled to *Achish* King of *Gath*; *Sarah* also for fear denied she laughed.

You do not fear sin most, when your fear makes you sin, which should restrain you from it; if you chuse Iniquity rather than Affliction (as *Elihu* charged *Job*) it argues, you love your selves above God; but if you chuse affliction rather than sin, this shews you love God better than your selves; and that you seek more to avoid what would offend God, than annoy you.

This Servile fear is deceitful fear.

Partiality The Second Deceit in Fear is Partiality, which discovers it self in two things.

Mat. 23.23. Sometimes ye pretend ye are afraid to offend in small matters, when ye are not in great. Such was the fear of the Pharisees, who tithed Mint, Annis, and Cummin (a few worthless Herbs and Seeds) but pretermitted the weighty matters of the Law; they did strain at a Gnat, and swallow a Camel; scrupled at trivial matters, and sleighted great. Some are afraid, (as they pretend) to offend in petty observances, and circumstances, who are careless of main duties. Hypocrites pretend much fear of Motes in their eyes, when they are not afraid of Beams.

1 Sam. 14. 23.

Mat. 27. 6. *Saul* seemed afraid to eat the flesh with the blood, but made no scruple of shedding innocent blood. The Priests were afraid, or scrupled, to put that cursed money, the price of blood, into the Treasury, but did not fear, to give *Judas* a hire to betray innocent blood, or to imbrue their hands in the blood of Gods Lamb. This is a notable Engine of Deceit, to scruple or stumble at smaller things, to beget in others a belief that

that you make conscience of greater matters.

2 Sometimes ye are afraid of greater matters (as of open, gross sins, which bring shame, and break bones) when you are not at all afraid of small or secret sins, such as are lodged in the heart, or acted in corners; you fear sin in word and deed, but not in thought and desire. Whereas sound fear will keep you from all sin, small as well as great, secret as open, as it did *Joseph* from committing folly with his Mistress, though he might have done it secretly enough: for fear makes a soul hate sin, yea hidden lusts, which lurk in the crannies of the soul, as secrets Pride, Prov. 8. 13. Envy, Hypocrisie, and rise up against them.

Partial Fear is a false deceitful fear.

The third Deceit in Fear is Fancy; ye do often imagine or create fears to your selves, without cause. This deceit of Fear is dangerous, for it makes real impressions of evil upon the heart, when the ground thereof is meer fancy or imagination, God armeth such fears to scourge you. He threatens it as a punishment, that *the sound of a shaken leaf shall fright and chase men*. Hence it *Lev. 26. 36. Prov. 28. 15.* is, *the wicked fleeeth, when none pursueth*; Fear made Cain a Fugitive.

Fancied fear is deceitful fear.

Sixthly, There is deceit in Anger, both in the Objects, and Acts, or Effects thereof, and also in the end of it.

1 There is Deceit in the Objects of Anger in three particulars; You think your selves angry first at offences, and that you hate them; when your anger is most at the persons that committed them, and ye do really hate them: so that your anger burns more against the person, than the offence; which thus appears,

1 If the same offence were committed by another person, as some friend, you would not be angry at all, at least it would not boil up to such a height.

2 Your anger at the Offence puts you quite out of charity with the person, so that you can put forth no act of good will towards him, or her, who hath provoked you, &c. *gra.*

1 Ye do not love him; which the Gospel obligeth you to do, even to your enemies.

2 You do not pity him, nor grieve for him, that he should be so bad, do so ill, or so miscarry, and thereby dishonour God, and wrong himself more then you. Holy Anger at others offences is attended with pity to their persons, and with grief for their transgressions. When Christ was very angry at the Pharisees, yet he was grieved for the hardness of their heart. Though Christ was angry at the sins of *Jerusalem*, yet he wept for their destruction. *Samuel* was greatly displeased at *Saul's* sins, yet he loved his person, lamented his case, & prayed for him.

Mark 3. 5

Exod. 31.
19, 20. 21

Verse 28

Verse 30.

Verse 31, 32

3 You do not pray for him, which *Moses* did for *Israel*, though his anger burned like fire against them, and against *Aaron* also, for the Molten Calf he had made them; which made *Moses* break the Tables, destroy the Calf, and cause the Idolaters to be slain, about three thousand men, yea he was willing to go up unto the Lord, to make an atonement for their Sins; he prayed to God earnestly for *Israel*, that God would pardon their great sin, in making them gods of gold, and rather then God should not do it, he could be content God should blot him out of his Book, that is, out of the Catalogue of

of his Saints (as some are of opinion) at least of living men here upon earth; or be cut off by sudden death. He prayed for Aaron also at the same time. Observe how sadly Moses was affected with, & afflicted for this great Sin of Israel in his spirit, at which he was enraged in anger; for,

1 He humbled himself greatly before God, and fasted forty daies, and forty nights, as at the first (this was the second time of his doing so) because of their great provocation of the Lord by their golden Calf, & to divert destruction from them. Deut. 9. 18

2 He was afraid of the anger and hot displeasure of the Lord, wherewith he was wroth against Israel and Aaron to destroy them. Though Moses was angry at Israels sin, yet he was fearful lest Gods Judgements should fall upon them for their sin. I might give you more instances. Though Jacob was angry at Simeon and Levi for their Massacre of the Shechemites; yet he cursed not their persons for it, but only their anger, which was fierce; and their wrath, which was cruel. Gen. 49. 7

David put on Sack-cloth, humbled himself with fasting, and prayed for his enemies when they were sick, though he had cause sufficient to be angry at them; for they rewarded him evil for good, to the spoiling of his Soul. Psal. 35. 13,

That anger which will not suffer you to love, pity, grieve, fear for, and pray for them that have offended you, is a deceitful Anger.

The second Deceit in the Object of Anger is this; You think you are angry at an Offence, as it is a sin against God, when you are angry at it only as it is a wrong, or provocation to you; which

which may be discerned two waies.

1 Though God be dishonoured, if you be no way injured, then your anger is small, or none; scarce a spark of Holy Anger is kindled thereby in your bosomes. Parents are offended at their Children, when they disobey them, but not when they dishonour God; whereas though God be not dishonoured, if you be displeased, & conceive your selves wronged, this presently blows the coals of your anger, and sets you on fire. Or, if the Offence committed reflect both upon God and your selves; you are angry and vexed at your own disgrace more than at Gods dishonour. If your Anger be spent more in your own private quarrels, than in the cause of God; or upon sin, and the provocations of God, and obstructions of his glory; this is deceitful Anger.

2 If your Anger be directly against sin, as it is sin; then

1 You would be angry at every sin, one as well as another, and at the same sin in others, as well as in the person that hath offended you. Sound anger at sin, is stirred up against sin, where-ever you see it, in foe or in friend, or in your self; it will vex you into Self-displicity, or make you angry at sin in your selves first, and most.

2 Then this will keep you from sinning in your anger: To be truly angry at sin, will make you very careful and fearful to sin in being angry, as Paul enjoyns, *Be angry, and sin not.*

Eph. 4. 26.

Gen. 49 6.

Some commit a greater sin in their anger, than the Crime was at which they were angry, as *Siméon* and *Levi*, who in their anger slew a man,
in

in an accumulative sense; King *Hamor*, Prince *Shechem*, and his Subjects, and brake down the walls of their City or houses; Tragical Acts. Anger against sin will make you angry at your selves, for being rashly or excessively angry.

The third Deceit in the object of Anger, is, you think you are angry, but at the things that fall out contrary to your expectations, when indeed you storm against Providence, and are offended at God himself, for ordering things cross to your desires. Was there not a spice of it in *King 19. Elijah*? for he was (as hath been shewed) a man ^{2, 3, 4} subject to like passions as we are, when *Jezabel* threatening to kill him, he fled from her, and in a discontent (as some think) prayed to God to take away his life.

This was too evident in *Jonah*; twice he wished in himself, and said, It was better for him to die, than to live. What was the cause? *Jonah* was ^{Jonah 4. 3} angry at God (and repined at his mercy) for sparing the *Ninivites* (whom he had said should be destroyed) and for smiting or withering the Gourd, that was so great a refreshment to him, ^{Verse 6.} and for preparing a vehement East wind, to redouble the heat of the Sun, which beat upon *Jonah's* head, and he fainted; with this he was so fretted, and transported in anger against God, and His providence for it, as he thought he had just cause to wish, in the bitterness of his spirit, to be rid of his life. ^{Verse 8.}

This Anger is deceitful.

The second Deceit in Anger is in the acts or effects thereof, especially these five.

First, Is, surprisal of you on a sudden, without giving you warning of its rising, or a time to

Deceit in
the Acts or
Effects of
Anger.
Surprizal.

con-

1 Surprizal. consider, either of the just cause or due bounds thereof. This is a rashness or unadvisedness of anger, which Christ condemns, and is commonly either groundless, and without cause; or boundless, and without measure.

Mat. 5. 22

Anger is a passion quickly stirred and raised (like an evil Spirit) soon kindled, like drier tinder, from the least spark of a sleight or supposed injury, or for trifles, matters of no moment (which love and meekness should pass by and cover) but it is hardly laid and quenched. Hearken to the wise mans counsel herein, who makes propensity to anger the Character of folly, and the delay of anger, the badge of discretion. *Be not hasty in thy spirit to be angry, for anger resteth in the bosome of fools. He that is soon angry dealeth foolishly, he that is hasty of spirit exalteth folly, sets it on cock-horse.*

Ecclef. 7. 9.
Prov. 14. 17
Chap. 25. 2

Prov. 19. 11
Prov. 16. 32

On the contrary; *The discretion of a man deferreth his anger, and it is his glory to pass over a transgression. He that is slow to anger is better than the mighty, and he that ruleth his spirit, than he that taketh a City.* Therefore take a pause, and use forbearance, both in the inward working and outward expressing of anger; for anger is soon up in arms. How suddenly was David surprised with it, and plunged by it into an Oath, utterly to destroy *Nabal*, and all that belonged to him. Suspect your selves when you are angry, and suspend speaking or acting till the passion be spent and past, lest you overthrow your selves. Anger makes you forward to speak when you are least fit. The *Heathen* by the progressive inferences of Reason, have attained to great command over their passions. *Plato* would not beat his man,

1 Sam. 25.
13---21, 22

while

while he was angry. Another professed to his servant who was negligent in his business, that if he was not angry, he would tell him part of his minde. Watch against all occasions of Anger to avoid them, and against the first rising of it within you to suppress them.

Take heed of provoking others to anger, even your Children, as *Paul* exhorts you, lest you ^{Eph. 6. 4} provoke them to sin against God, and of adding fuel to the flame of others anger, by passionate returns. *A soft answer turns away wrath, saith* ^{Prov. 15. 1} *Solomon, but grievous words stir up anger.*

The second Deceit in the effect of Anger is, ² Indisposal; it discomposeth you to all duties of Piety to God, and charity to man; it makes you peevish and *Nabalish* in your spirits, and carriage, that others know not how to speak to you.

The third is Self-justification, or defence of your Anger, as if it was but a just indignation; ³ when it is rash or excessive. How confident was *Sarah* when she was passionate and accused *Abraham* unjustly? she appealed to God, and ^{Gen. 16. 5} thereby took his Name in vain. *Jonah* told God ^{Jonah. 4. 9} he did well to be angry, even to death.

The Fourth is Violence, ⁴ in

¹ Disarming the soul of its spiritual weapons, whereby it should resist Anger, and defend itself against it; as wisdom, love, meekness, self-denial, patience, — yea of Reason it self; for Anger and Madness differ but in time, Anger being a short fury, and fury or madness a long anger.

² In captivating the Soul, to say or do that in haste, or hot blood, which it would not for a world be hired to do, or say, in cold blood, or after deliberation: for Anger is a strong Affection,

tion, and riseth up with all its might, against the Evil (that hath incensed it) to expel it. Whereas Fear and Grief are impotent affections and pull in the strength, and with-draw you from the Evil you fear, or sorrow for.

The Fifth Deceit in the Act of Anger is, Increase. crease, it grows fast; therefore saith Paul, *Let not the Sun go down upon your anger*; because if you go to bed with anger in your bosomes, and lodge it all night in your hearts, it will be concocted into malice by morning; if the Sun rise upon your anger, it will rise upon your wrath and malice. Anger should be (as one saith) like Fire in Straw, that is, soon out; not like Fire in Iron, that lasts long.

Deceit is
the end of
Anger.

You see what Deceit is in the Objects, or Acts, or Effects of Anger.

Thirdly, There is Deceit also in the End of Anger: You think you aim therein only at the removing of that which is an Obstruction of Gods glory, or of your, and others good; and at the convincing, humbling, and amending of the person that hath offended you, when the scope or designe of your Anger is the disgrace, or destruction of the person, or some way to take revenge of him, in word, or deed. This Anger is deceitful and devillish, be not deceived herewith.

Deceit in
Zeal. 7.

1 Feigned-
ness.

Seventhly, There is Deceit in Zeal, as Feignedness, Extrinsecalness, Partiality, Selfness, Bitterness, Carnality, and Blindness.

1 Feignedness. You may have a shew or semblance of Zeal, yet want the substance of it; and your Zeal be but like painted fire, that hath colour without heat; or like a Picture that hath the

the proportion and lineaments of a man, yet without life.

2 Extrinsecalness, in two things;

1 When you are zealous for others, not for ^{a Extrinsecalness.} your selves; as against sin in, and for amendment of others, not in or of your selves. You seek to shine before others, but not to burn in your selves; to warm others, or stir up affections in them to Christ, or provoke them to love, when you are cold within your selves, at heart. You look most abroad to spie faults in others, and call for reformation; but you do not look at home, what is amiss in your own houses and families. You complain of others sins, and do not mourn for your own; you busie your selves to pull moles out of the eyes of others, and not beams out of your own. This is deceitful Zeal. Sound Zeal is like fire, which burns before it shines, is hot in it self, before it warms others. This will make you like *John*, a burning and shining Light; Or, cast the first stone at your self, and begin a reformation at your selves, and then promote it in others.

2 When you are more zealous for your outside, to cleanse that from gross sins, and garnish that with gay appearances of righteousness, than for your inside, to purge that from secret sins, or to furnish that with precious grace. Such was the Zeal of the Pharisees, who washed the outside of the Platter, &c. to appear outwardly righteous unto men, but within they were full of hypocrisie and iniquity; Christ calls them whited Sepulchres. You have a special eye to things outward, not inward, how things go in the inner man; you indulge secret corruptions yet pretend outward Reformation.

This

Mat. 23. 25, 26, 27, 28.

This is deceitful Zeal.

Sound Zeal begins the business of Repentance, and amendment, within, in the heart, and then carries it forth into the life; it reforms disorders in the heart first, and then in the life, it begins the work at the right end; it layes the foundation in the bottom of the heart, and then builds reformation upon it in the life.

3 Partiality.

2 Kings 10.
28.
Verse 29-31

The third Deceit in Zeal is Partiality, when you are zealous in one thing, and not in another. As *Jehu* was zealous against *Baals* Idolatry, therefore he destroyed that out of *Israel*, but not against *Jeroboams* Idolatry, for he would still worship the golden Calves in *Dan* and *Bethel*. Upon this score he was charged to take no heed to walk in the Law of God with all his heart. The Pharisees were zealous for tything *Minr*, *Annis*, and *Cummin*, not for the weightier matters of the Law, for the external observance of the Sabbath, nor for works of Mercy and Charity, which God preferred before the same. Hence they taxed Christ for healing Diseases on the Sabbath Day.

Luke 6. 7, 8.

Psal. 119. 6
4 Selfish.

To be zealous in the duties of the first Table, and not of the second, or of the second, and not of the first; or of one Commandement, and not of another. Partial Zeal is deceitful. Sound Zeal hath respect to all Gods Commandements. The Fourth Deceit in Zeal is Selfness, which discover it self in two things.

1 When you are hot as fire, and violent in your own cause and quarrel, but cold as Ice, and silent in Gods Cause, when your Affections Argue-like have a hot fire, and a cold; the hot fire is for your selves, and the things that concern

you

you; the cold fit for God, his service and glory. You burn for your selves, & freeze for God; you pretend zeal for God, but intend it for your selves, ^{2 King. 10. 16.} as *Jehu* did. Selfish Zeal is fallacious, whereas sound Zeal makes a soul fierce as a Lion in Gods cause, meek as a Lamb in his own. So was *Moses*, *Numb. 12. 3.* compared with *Exod. 32. 19.* when *Shimei* cursed *David*, he was patient; So let him curse, said he, &c. but when *Goliath* despised the living God, and defied the Armies of *Israel*, then *David* was filled, yea fired with holy rage, to be avenged on that uncircumcised Philistine; he ^{1 Sam. 17. 26.} was dumb and deaf in his own wrongs, but in ^{Psalm 38. 13.} Gods Cause he was eaten up with Zeal. How Lamb-like was *Christ* in bearing injuries, and indignities put upon him? how Lion-like in purging ^{Isa. 53. 7. Joh. 2. 15. 16. 17.} his Fathers house, and in vindicating his glory?

2 When your Zeal is envious. You can rejoyce at good things, while they are in your selves, or friends; but you fret and repine at the sight of them in others; you can grieve at evils in your selves, or friends, but you rejoyce to see the same in others. Envious Zeal is a fallacious Zeal; whereas sound Zeal rejoyceth at good, where-ever it seeth it, though in an enemy; and grieves at evil, even in a friend.

The Fifth Deceit in Zeal is bitterness. You ^{Bitterness} think your Zeal is pure, for Gods glory; the report of all ye do; or say, that it is all Honey: when it is mixt with Gall, and is ^{wings of Zin} bitter Zeal, as *James* calls it, and hath little love ^{Jam. 3. 14.} or humility in it, to sweeten it. This is discovered, when you express your selves in wrath against others, to their ruine or reproach, under the cloak or pretence of Zeal for Gods honour;

when you denounce Gods judgements against others, without any tenderness, or pity to their persons, grief for their sin, and fear lest the evil threatned should fall upon them. This was the deceit and distemper of *Jonah's* Zeal, when he had threatned destruction against *Niniveh*, he was displeased that they were not destroyed: But the other Prophets, *Isaiah*, *Jeremiah*, *Ezekiel*, &c. denounced evils against the people for their sins, with grief of heart for them, and fear lest the same should be extended upon them. Christ wept over *Jerusalem*, when he foretold the destruction of it. The Zeal of *James* and *John* was Choleric and Vindictive, when they would have commanded fire from Heaven to consume the *Samaritans* for not entertaining Christ. Bitter Zeal is false and fallacious Zeal. Beware lest this root of bitterness do not spring up in you, which will trouble both your selves and others. Bitter Zeal gratifies corrupt Nature, but pleases not God, or profits men. I heard an eminent godly Minister say, he observed, whatever he spake in anger or bitterness never did good; Zeal without love is without benefit. Distempered Zeal is a wrathful affection, and the wrath of man worketh not the Righteousness of God; doth not effect Gods business, nor attain Gods ends. Bitter Zeal grieves the holy Spirit, whereby ye are sealed to the day of Redemption; and lets in Satan, or gives him advantage against you. It discredits Religion, the praise whereof is to meeken, and sweeten the spirits of Christian.

Sound Zeal aims at the Reformation, not Confusion of an Offender.

6 Carnality.

The Sixth Deceit in Zeal is Carnality; when your

Luk. 19. 41,
42, 43, 44
Mat. 23. 37.
Luk. 9. 54

Heb. 12. 15

Eph. 4. 30,
31.

your affections are earnest and vigorous in pursuit after temporal good, as Riches, Honours, Pleasures; *Nimrod* like, they are mighty Hunters after such things; *Esnau* like, they are cunning Hunters after the Venison of the world; and *Jehu* like, they drive furiously, but they are faint and feeble in pursuit of spiritual good, as union & communion with Christ, and conformity to him; and move heavily towards them, like *Pharaoh's* Chariots when the wheels were taken off. Carnal Zeal is deceitful.

The Seventh and last Deceit in Zeal is Blindness; when Zeal is not guided by knowledge and prudence. Such was *Paul's* Zeal, which made him persecute the Church, make havock of it, and count murdering of the Saints to be good service; whom, well-guided Zeal made him afterwards seek to preserve, and save to the utmost of his pains and power, yea to the hazard and loss of his life. *Paul* bare the *Jews* record, that they had a zeal of God (that is a burning desire to promote the worship and glory of God) but not according to knowledge, for they were ignorant wherein it stood, they thought in Ceremonies and outward observances; and they being ignorant of Gods Righteousness, went about to establish their own Righteousness. Zeal without Knowledge, is like a Ship without a Pilot, a Horse without a Rider; or like a Sword in a Mad-mans hand, who strikes without aim, or heeds not whom he hits; like a Body without an Eye to guide it, that goeth it knows not whither. Blinde Zeal is Deceitful Zeal. Pray to God to make your hearts sound in Zeal.

7 Blindness,

Phil. 3. 6,

Rom. 10. 2,

verse 3.

Eightly, There is Deceit in Hope; in the object,

Deceit in Hope.

object, ground and efficacy thereof.

1 In the ob-
ject of
Hope.

Acts 24. 15.
1 Tim. I. 1.
Col. 1. 27.

1 In the Object. You persuade your selves you have hope in God, as *Paul* had, and in Christ; that he is your hope; that you look and wait for all good things from God alone, when your hope is only, or chiefly in the Creatures, or in means. Some place their hope in men, in great persons, or in friends; others make Gold their hope, and say to the fine Gold, thou art my confidence, for security against wants and dangers. Hence the rich mans wealth is his strong City, and as a high wall in his own conceit.

Job 31. 24.

Prov. 18. 11
& 10. 15.

For conviction hereof take two marks.

Ezek. 37. 14
Lam. 3. 18.

1 When means fail for the accomplishment of your desires, as in times of necessities and perils; then your hopes and hearts fail, your spirits sink within you, you cast away your confidence, and you begin to say with the Jews in Babylon, *Our hope is lost, and we are cut off for our parts: and with distressed Sion, My hopes is perished from the Lord.* You have no hope in God, when no sight of means; your hopes languish, when means decay.

Jer. 2. 31.

2 When means are plentiful and pregnant, then you neglect Prayer, or seeking to God, and depending on God, for what you desire; you rout your self, and relie little on God for the same; but grow secure, Self-confident, and lay aside all fear, being surrounded and fenced about with means. Then you hope to do well and prosper without God, and are ready to say with the Jews to God, *we are Lords, we will come no more to thee.* This is deceitful hope; which leans on the broken reeds, or rotten props of Creatures, or means, not on God the hope of Israel, without

without whose blessing the hopefulest means cannot be effectual.

The second Deceit of hope is in the ground of it. You think your hope of Christ, and Salvation and of all good things, is well bottom'd, and hath a sure foundation, that is, God, the Rock of Ages; the unchangeable goodness, truth, and faithfulness of God; his infallible Promises, and your invincible faith in all these; for faith is the ground of things hoped for, and hope is the daughter of Faith. When your hope of Heaven and Happiness, &c. is built upon Sand, that is, upon Self, or something you either have, or do, that is within you, or without you; Either your outward enjoyment, as Riches, Relations, Friends, &c. or common gifts of Knowledge, Prayer, Preaching, Discourse, or Moral Vertues and Righteousness; or spiritual duties, as your own Acts, or as done by you, as fasting, praying, hearing, or imaginary graces, as faith, love, repentance humility, and the like; to wit, a shew, shadow, or overly hints of these, without the truth, power, or life of them. Of these as materials, or upon these as bottoms, the Hypocrite builds his hopes, or house of confidence, which his heart dwells in, leans on, and holds fast, for his security and felicity; and hereupon he will plead with Christ for Heaven. This is the Hypocrites hope and repose, which shall be cut off, and prove like the Spiders Web (or house) which, when the house is drest, shall certainly be swept down: So this house of the Hypocrites hope, into which he runs and dwells, for his own peace, quiet, and safety, it shall not stand, nor endure; and the losing of Hope is the ex-

² In the ground of Hope.

Heb. II. I.

Mat. 7. 22,
23. and 21.
Job 8. 13, 14

temity or utmost of all evils, after which remains nothing to support mans heart. The Spiders Web, though it be spun with the finest thread, and hath a curious contrivance, yet hath no substance or solid consistence, though the Spider dwells in it as her house, yet is she not safe therein; for a little childe with a straw or feather may pull it down. Such is the hope of the Hypocrite; like a Castle built in the air, a shadow on a wall, which a childe catcheth, and thinks he holds fast, but when he opens his hand, it is empty; or like the hungry mans dream of a feast, and of fulness, but when he awakes his soul is empty. So this is an empty, groundless expectation, no real hope. The Hypocrite doth not hope, because he believes.

3 In the Efficacy of Hope.

1 Pet, 1. 13.

The third Deceit is in the efficacy and vivacity of hope. You think your hope is lively, stirring, active, when it is but a dead and adless hope, which may be thus discovered, because it doth not awaken and quicken you.

1 To Acquisition; to obtain the things hoped for, and to the diligent use of means conducing thereto; you look for such and such things, but you do not labour for them.

2 To expectation; you are often at a stand and are impatient, and troubled at delays, and cross acts of providence, and do not with patience wait for the things ye hope for.

Rom. 8. 25.

3 To Preparation, or suitable walking, to fit you for the accomplishment and fruition of your hopes, and for appearing before God in Heaven. When Joseph had hope to come in unto Pharaoh, he shaved himself, and changed his rayment. Though you look for such things, as joy, glory,

and

and immortality, to be ever with the Lord in Heaven, yet are you the same manner of persons you were formerly, without any real change for the better, in your spirits or course. Your hope doth not excite you to earnest endeavours.

1 For Sanctity of life, and purity from sin; Every man that hath this Hope in him, purifieth himself, saith John, even as he is pure. Hope works a futableness in the soul, to the things hoped for, to wit, in holiness and purity. Gen. 41. 14.
2 Pet. 3.
11, 14.
John 3. 3.

2 For pleasing of God, and being accepted with God. This is the fruit of assured hope of heaven. They that have hope of a house not made with hands, eternal in the Heavens, when their earthly house of this Tabernacle is dissolved, they will endeavour (or make it their ambition, as the word signifies) that they may be accepted of God. Hope of Heaven will spur men to activity, and industry, in the service of God. 2 Cor. 5. 1.
cum 9.

3 For heavenly mindedness. Whereas as if you have hope of Heaven, you think much of it, and of the things of it; you seriously mind the same. *Where a mans treasure is, there is his hope, and where his hope is, there will his heart be also.* To have hope of Heaven, and not to mind Heaven, is a deceitful hope. A carnal minde argues a carnal hope. Mat. 6. 21.

4 Your hope doth not excite you to endeavours for improvement of all worldly commodities (as life, health, strength, wealth, &c.) to Spiritual and Coelestial advantages, thereby to lay up for your selves treasures in Heaven. Mat. 6. 20.
Luk. 12. 33.

5 Lastly, For stabiliment of heart, to hold it fast and close to God (amidst all storms and shakings)

Heb. 6. 19. kings) by hope, as an Anchor sure and stedfast and to preven fluctuations of heart. A hazy sluggish hope is a deceitful hope. Be not deceived in your hope.

Deceit in Pity.

1. In the object of Pity.
Jonah 4. 10.
11.
Num. 22.
28, 29.
Prov. 12. 10
Gen. 33. 13,
14.
Psal. 35. 13,
14, 15.

9 Lastly, There is Deceit in Pity, both in the Objects and Acts thereof.

1 In the Object, when it is exercised, 1 To unreasonable Creatures, not to men; as *Jonah* pitied the Gourd more than the *Ninivites*; Or to men, not to the unreasonable of Creatures, as *Balaam* had no pity on his Ass, but smote her three times, and if he had had a sword, would have killed her, whereas a righteous man is merciful to his beast. How tender was *Jacob* over his flocks, not to over-drive them?

2 Or to Friends, not to Foes, *David* did otherwise.

3 Or to your own bodies, not to your souls; Such is the pity of Epicures, sensualists, and worldlings, it is wholly laid out and spent upon the body, to succour, save, cure, refresh, and comfort that, when no care is taken, nor pity had of the soul, how it fares, or what will become of it; or to your souls, and not to your bodies, as those that toy, and tire, and overwork their Bodies, and are more merciful to their Beasts, than to their bodies; as Idolaters, who emaciate and macerate their bodies. *Baal's* Priests cut themselves with Knives and Lancers, till the blood gushed out upon them.

1 King. 18.
28

4 Or when pity is exercised to others in their outward man, not in their inward man. As when ye pity others for the sores, pains, diseases of the bodies, as for their aking head or teeth, lame leggs, broken arms, &c. but not for the spiritual diseases

diseases of their souls, as for their pride, passion, covetousness, uncleanness, drunkenness, and the like, for their blind minds, hard hearts, perverse spirits. Alas! how little pity is extended to poor wounded, drooping spirits, to sad disconsolate souls? You pity others for want of temporal food, or rayment for their bodies, but not for want of spirituals, or for the starvedness, or nakedness of their souls. If your friends live in barren places, where there is scarceness of bread and of Tillage, you have compassion on them, but not on those that want food for their souls, and faithful Teachers, who live in places where there is a Famine of hearing the Word of the Lord. Christs bowels yearned in compassion to the multitude, not so much for the bondage they were in to the Romans, as for their want of faithful Pastors, because they were scattered abroad, as sheep having no Shepherd. Amos 8. 11.
Mat. 9. 36.

You pity others for their temporal dangers, distress, and misery, if you see them fall into a Pit, or into enemies hands; but you do not pity them for their sins, or for the spiritual and eternal miseries to which they are exposed, to see them in the gall of bitterness, and bond of iniquity, in bondage to Sin and Satan, and in danger to drop into the pit of destruction every moment. How bitterly did David bewail Absoloms death, in respect of the consequent thereof to his Soul? *O Absolom, My Son, My Son, would to God I had dyed for thee.* David would have dyed for Absolom a temporal death, to have saved him from Eternal death. 2 Sam. 18. 33.

This is Deceitful Pity.

The Second Deceit in Pity is in the Acts of it, when

2 Deceit in
the Acts of
Pity.

when your pity is Verbal, or Oral/only; you speak words of compassion or lamentation to others, and say, Alas my Brother, or my Sister, &c. But your pity is,

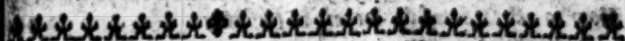
1 Neither Cordial, that is a yerning of the bowels, or pain at heart for others troubles. Such as was *Jeremiah's* compassion and lamentation.

Jer. 4. 19,
20.

2 Nor real, that is a relief of their necessities; you will say to them, be ye warmed and filled; you give them nothing to put, either into their bellies or upon their backs. You can word pity well to others, but neither heart it, nor hand it to them. This is deceitful Pity. Pray to God to make your hearts sound in Pity, both to your selves, and others.

Jam. 2. 15,
16.

FINIS.



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